The Churchman.

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AT NO. 12 JOHN-STREET.

Daily Public Worship.

☞ PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
" ST. LUKE'S " . . . . . . 8 "
4 P. M. on Fridays.
" CHURCH OF THE ANNUNCIATION, except Saturday, P. M., at 8 " " 6 "
" " " HOLY COMMUNION, . 7 " " 6 "
On Fridays, evening Prayer, with Lecture, at 7½ "
And on Saints' Days, a second serv Lecture and Offertory, at 11 A. M.
" EMMANUEL CHURCH, ... A. M. and 5 P. M.
" CHURCH OF THE HOLY APOSTLES, . . 9 "
" GRACE CHURCH BROOKLYN HEIGHTS, 9 " " 5 "

Calendar for April.

21. Third Sunday after Easter.
25. St. Mark the Evangelist.
28. Fourth Sunday after Easter.

MAY.

1. St. Philip and St. James the Apostles.
5. Fifth Sunday after Easter or Rogation Sunday.
6. Rogation Day.
7. " "
8. " "
9. Holy Thursday, or THE ASCENSION OF OUR LORD JESUS CHRIST. [Proper Psalms instead of the Psalms for the Day.]
12. Sunday after Ascension Day.
19. WHITSUNDAY. [Proper Psalms instead of the Psalms for the Day.]
20. Monday in Whitsun Week.
21. Tuesday " "
22. Ember Day.
24. " "
25. " "
26. TRINITY SUNDAY.

Selected Matter.

FRIDAY, March 8th.

Judicial Committee of the Privy Council.

Gorham vs. the Bishop of Exeter.

In pursuance of the intention mentioned in our last, we proceed to give the judgment in this case as we find it in the *Times*, omitting however the recitals at the commencement, which a few words will sufficiently explain to our readers. It stated the presentation of Mr. Gorham, on the 2nd of November, 1847, to the living of Brampford Speke *by the Queen*; the examination by the Bishop, commenced Dec. 17, and continued for five days, and three days more in March, 1848. The refusal of the Bishop to institute Mr. Gorham, because "of his holding doctrines contrary to the true christian faith, and the doctrines contained in the articles and formularies" of the Church of England; the commencement of proceedings by Mr. Gorham in the Court of Arches, June, 1848; the proceedings of the Bishop by *act of petition*, in which he stated that Mr. Gorham held unsound doctrine respecting the fundamental point of baptism, and offered the account of the examination written and published by that person in proof.

"Mr. Gorham made no objection to the mode of proceeding by act on petition, but put in his answer thereto; and thereby, after alleging that the book published by him, and brought into court by the Bishop, contained a full, true, and accurate account of all the questions and answers which were given in the course of the examination, he distinctly and emphatically denied that he in his examination did maintain, or had at any time maintained, unsound doctrine respecting the efficacy of the sacrament of baptism, or that he had held, or persisted in holding, any opinions thereon at variance with the plain teaching of the church of England in her articles and liturgy; and further explicitly and expressly denied that he either held, or persisted in holding, that infants are not made in baptism members of Christ and the children of God; and he alleged that he did not maintain any views whatever contrary to the true doctrine of the church of England, as dogmatically determined in her articles, familiarly taught in her catechism, and devotionally expressed in her services,—it having been his desire and endeavor, throughout the examination, to explain the language both of her articles and liturgy (in compliance with the express directions of the church herself) by such just and favorable construction as would secure an entire agreement, not only of each with the other, but of all alike, with the plain tenor of Holy Scripture, declared by the said articles to be of paramount and absolute authority."

To this the Bishop replied generally. Mr. Gorham's book was the only evidence produced on either side. The Bishop had not stated what was the true doctrine of the Church of England, in his view, in respect to the efficacy of baptism, either of adults or infants; and Mr. Gorham was equally vague on his part. *This had caused the court great difficulty*; there being no issue accurately joined, they had to examine a long series of questions and answers, the former, intricate, entangling, and some not admitting of distinct answers—the latter *not given plainly and directly*, "*but in a guarded and cautious manner, with the apparent view of escaping from some apprehended consequence of plain and direct answers.*" The judge below would have been justified in refusing to pronounce any opinion on the case thus presented, and in requiring the parties, even at the last moment, to bring forward the case in a regular manner by plea and proof. Notwithstanding the endeavors of the counsel, in the argument of the cause, to remove this vagueness and uncertainty, they had not been able entirely to succeed.

The Judgment then proceeds as follows:—

In considering the examination, which is the only evidence, we must have regard not only to the particular question to which each answer is subjoined, but to the general scope, object, and character of the whole examination; and if, under circumstances so peculiar and perplexing, some of the answers should be found difficult to be reconciled with one another (as we think is the case), justice requires that an endeavor should be made to reconcile them in such a manner as to obtain the result which appears most consistent with the general intention of Mr. Gorham in the exposition of his doctrine and opinions.

Adopting this course, the doctrine held by Mr. Gorham appears to be this—that baptism is a sacrament generally necessary to salvation, but that the grace of regeneration does not so necessarily accompany the act of baptism that regeneration invariably takes place in baptism; that the grace may be granted before, in, or after baptism; that baptism is an effectual sign of grace, by which God works invisibly in us, but only in such as worthily receive it,—in them alone it has a wholesome effect; and that, without reference to the qualification of the recipient, it is not in itself an effectual sign of grace. That infants baptised, and dying before actual sin, are certainly saved; but that in no case is regeneration in baptism unconditional.

These being, as we collect them, the opinions of Mr. Gorham, the question which we have to decide is, not whether they are theologically sound or unsound—not whether, upon some of the doctrines comprised in the opinions, other opinions opposite to them may or may not be held with equal or even greater reason by other learned and pious ministers of the church, but whether these opinions now under our consideration are contrary or repugnant to the doctrines which the church of England, by its articles, formularies, and rubrics, requires to be held by its ministers, so that upon the ground of those opinions the appellant can lawfully be excluded from the benefice to which he has been presented.

This question must be decided by the Articles and Liturgy, and we must apply to the construction of those books the same rules which have long been established, and are by the law applicable to the construction of all written instruments. We must endeavor to attain for ourselves the true meaning of the language employed, assisted only by the consideration of such external or historical facts as we may find necessary to enable us to understand the subject matter to which the instruments relate, and the meaning of the words employed.

In our endeavors to ascertain the true meaning and effect of the Articles, Formularies, and Rubrics, we must by no means intentionally swerve from the old established rules of construction, or depart from the principles which have received the sanction and approbation of the most learned persons in times past, as being on the whole the best calculated to determine the true meaning of the documents to be examined. If these principles are not adhered to, all the rights, both spiritual and temporal, of Her Majesty's subjects would be endangered.

As the subject matter is doctrine, and its application to a particular question, it is material to observe that there were different doctrines or opinions prevailing or under discussion at the times when the Articles and Liturgy were framed, and ultimately made part of the law; but we are not to be in any way influenced by the particular opinions of the eminent men who propounded or discussed them; or by the authorities by which they may be supposed to have been influenced; or by any supposed tendency to give preponderance to Calvinistic or Arminian doctrines. The Articles and Liturgy, as we now have them, must be considered as the final result of the discussion which took place—not the representation of the opinions of any particular men, Calvinistic, Arminian, or any other; but the conclusion which we must presume to have been deduced from a due consideration of all the circumstances of the case, including the sources from which the declared doctrine was derived and the erroneous opinions which were to be corrected.

It appears from the resolutions and discussions of the Church itself, and from the history of the time, that, from the first dawn of the Reformation until the final settlement of the Articles and Formularies the Church was harassed by a great variety of opinions respecting baptism and its efficacy as well as upon other matters of doctrine.

The Church having resolved to frame Articles of Faith, as a means of avoiding diversities of opinion and establishing consent touching true religion, must be presumed to have decided such of the questions then under discussion as it was thought proper, prudent, and practicable to decide; but it could not have intended to attempt the determination of all the questions which had arisen or might arise, or to include in the Articles an authoritative statement of all Christian doctrine; and in making the necessary selection of those points which it was intended to decide, regard was had to the points which were deemed to be most important to be made known to, and to be accepted by, the members of the Church, and to those questions upon which the members of the Church could agree, and that other points and other questions were left for future decision by competent authority, and in the meantime to the private judgment of pious and conscientious persons.

Under such circumstances it would perhaps have been impossible, even if it had been thought desirable, to employ language which did not admit of some latitude of interpretation; if the latitude were confined within such limits as might be allowed without danger to any doctrine necessary to salvation, the possible or probable difference of interpretation may have been designedly intended even by the framers of the Articles themselves; and in all cases in which the Articles, considered as a test, admit of different interpretations, it must be held that any sense of which the words fairly admit may be allowed, if that sense be not contradictory to something which the Church has elsewhere allowed or required—and in such a case it seems perfectly right to conclude that those who impose the test, command no more than the form of the words employed in their literal and grammatical sense conveys or implies; and that those who agree to them are entitled to such latitude or diversity of interpretation as the same form admits.

If it were supposed that all points of doctrine were decided by the Church of England, the law could not consider any point as left doubtful.—The application of the law, or of the doctrine of the Church of England, to any theological question which arose, must be the subject of decision; and the decision would be governed by the construction of the terms in which the doctrine of the Church is expressed, viz., the construction which on the whole would seem most likely to be right.

But if the case be, as undoubtedly it is, that in the Church of England many points of theological doctrine have not been decided, then the first and great question which arises in such cases as the present is, whether the disputed point is, or was meant to be settled at all, or whether it is left open for each member of the Church to decide for himself according to his own conscientious opinion. If there be any doctrine on which the Articles are silent or ambigiously expressed so as to be capable of two meanings, we must suppose that it was intended to leave that doctrine to private judgment, unless the Rubrics and Formularies clearly and distinctly decide it. If they do, we must conclude that the doctrine so decided is the doctrine of the Church. But, on the other hand, if the expressions used in the Rubrics and Formularies are ambiguous, it is not to be concluded that the Church meant to establish indirectly as a doctrine that which it did not establish directly as such by the Articles of Faith—the code avowedly made for the avoiding of diversities of opinions, and for the establishing of consent touching true religion.

We must proceed, therefore, with the freedom which the administration of the law requires, to examine the Articles and the Prayer Book, for the purpose of discovering what it is, if anything, which, by the law of England, or the doctrine of the Church of England as by law established, is declared as to the matter now in question; and to ascertain whether the doctrine held by Mr. Gorham, as we understand it to be disclosed in his examination, is directly contrary or repugnant to the doctrine of the Church.

Considering first, the effects of the Articles alone, it is material to observe, that very different opinions as to the sacrament of baptism were held by different promoters of the Reformation, and that great alterations were made in the Articles themselves upon that subject.

The Articles about religion drawn up in 1536 state that it is offered unto all men, as well infants as such as have the use of reason, that by baptism they shall have remission of sin and the grace and favor of God; that the promise of grace and everlasting life (which promise is adjoined to the sacrament of baptism) pertaineth not only to such as have the gift of reason, but also to infants, innocents, and children; and that they ought, therefore, and must needs be baptised; and that by the sacrament of baptism they do also obtain remission of their sin, the grace and favor of God, and be made thereby the very sons and children of God. In so much as infants and children dying in their infancy shall undoubtedly be saved thereby, and else not. That infants must needs be christened, because they be born in original sin, which sin must needs be remitted, which cannot be done but by the sacrament of baptism, whereby they receive the Holy Ghost, which executes His grace and efficacy in them and cleanseth and purifieth them from sin by His secret virtue and operation; and that men or children, having the use of reason, and willing and desirous to be baptized, shall by the virtue of that holy sacrament obtain the grace and remission of all their sins, if they shall come thereto perfectly and truly repentant and contrite of all their sins before committed, and also perfectly and constantly confessing and believing all the Articles of our Faith; and, finally, if they shall also have firm credence and trust in the promise of God adjoined to the said sacrament,—that is to say, that in and by this said sacrament which they shall receive, God the Father giveth unto them, for His Son Jesus Christ's sake, remission of all their sins, and the grace of the Holy Ghost, whereby they be newly regenerated and made the very children of God, &c.

In the book entitled, *A Necessary Doctrine for any Christian Man*, and called "The King's Book," which was published in 1543, it is thus stated,—"Because all men be born sinners,"—"and cannot be saved without remission of their sin, which is given in baptism by the working of the Holy Ghost, therefore the sacrament of baptism is necessary for the attaining of salvation and everlasting life."—"For which causes also it is offered, and pertaineth to all men, not only such as have the use of reason, in whom the same *duly received* taketh away and purgeth all kind of sins, both original and actual, committed and done before their baptism; but also it appertaineth, and is offered unto infants, which, because they be born in original sin, have need and ought to be, christened, whereby they, being offered in *the faith of the Church*, receive forgiveness of their sins, and such grace of the Holy Ghost, that if they die in the state of their infancy they shall thereby undoubtedly be saved. Because as well this sacrament of baptism, as all other sacraments instituted by Christ, have all their virtue, efficacy, and strength by the Word of God, which by His Holy Spirit worketh all the graces and virtues which be given by the sacraments, to all those that worthily receive the same."

The Articles of 1552 and 1562 adopt very different language from the articles of 1536, and have special regard to the qualifications of worthy and right reception.

The twenty-fifth Article of 1562 distinctly states, that in such only as worthily receive the same the sacraments have a wholesome effect or operation. The Article on Baptism, in describing the blessings conferred by it, speaks only of those who *receive it rightly*; and with respect to infants, instead of saying in the language of the articles of 1536, that 'they obtain remission of their sins, and the grace and favor of God by baptism, and that dying in their infancy they shall be undoubtedly saved thereby, and else not; it declares only, 'that the baptism of young children is in anywise to be retained in the church, as most agreeable with the institution of Christ;' stating nothing distinctly as to the state of such infants, whether baptised or not.

The Articles of 1536 had expressly determined two points. 1. That baptised infants dying before the commission of actual sin were undoubtedly saved thereby. 2. That unbaptised infants were not saved.

The Articles of 1562 say nothing expressly upon either point; but, not distinguishing the case of infants from that of adults, state in general terms that those who receive baptism rightly have the benefits there mentioned conferred.

What is signified by *right reception* is not determined by the Articles. Mr. Gorham says, that the expression always means or implies a fit state to receive,—viz. in the case of adults 'with faith and repentance,' and in the case of infants 'with God's grace and favor.

'On a consideration of the Articles, it appears that, besides this particular point, there are others which are left undecided. It is not particularly declared what is the distinct meaning and effect of the grace of regeneration,—whether it is a change of nature, a change of condition, or a change of the relation subsisting between sinful man and his Creator; and there are other points which may very plainly be open to different considerations in different cases.

Upon the points which were left open, differences of opinion could not be avoided, even amongst those who sincerely subscribed to the Articles; and that such differences amongst such persons were thought consistent with subscription to the Articles, and were not contemplated with disapprobation, appears from a passage in the Royal Declaration, now prefixed to the Articles, and which was first added in the reign of King Charles I., long after the Articles were finally settled:—'Though some differences have been ill raised, yet we take comfort in this, that all clergymen within our realm have always most willingly subscribed to the Articles established; which is an argument to us that they all agree in the true usual literal meaning of the said Articles, and that even in those curious points in which the present differences lie men of all sorts take the Articles of the church of England to be for them, which is an argument, again, that none of them intend any desertion of the Articles established.'

If the articles which constitute the code of faith, and from which any differences are prohibited, nevertheless contain expressions which unavoidably admit of different constructions,—and members of the church are left at liberty to draw from the Articles different inferences in matters of faith not expressly decided, and upon such points to exercise their private judgments,—we may reasonably expect to find such differences of opinion allowable in the interpretation of the devotional services, which were framed, not for the purpose of determining points of faith, but of establishing (to use the expression of the statute of Elizabeth) an uniform order of common prayer, and of the administration of sacraments, rites, and ceremonies of the Church of England.

In considering the Book of Common Prayer it must be observed that there are parts of it which are strictly dogmatical, declaring what is to be believed or not doubted; parts which are instructional; and parts which consist of devotional exercises and services. Those parts which are in their nature dogmatical must be considered as declaratory of doctrine; but as to those parts which are devotional, consisting of prayers framed for the purpose of being 'more earnest, and fit to stir Christian people to the due honoring of Almighty God,' some further consideration is necessary.

It seems to be properly said, that the received Formularies cannot be held to be evidence of faith or of doctrine, without reference to the distinct declarations of doctrine in the Articles, and to the faith, hope, and charity by which they profess to be inspired or accompanied; and there are portions of the liturgy which it is plain cannot be construed truly without regard to these considerations. For the proof of this, the instance which seems to be most usually cited, and which is conclusive, is the service for the burial of the dead. So far as our knowledge or powers of conception extend, there are and must be at least some persons not excommunicated from the Church, who, having lived lives of sin, die impenitent—nay, some who perish and die in the actual commission of flagrant crimes; yet in every case, in the burial service, as the earth is cast upon the dead body, the priest is directed to say, and does say, 'Forasmuch as it hath pleased Almighty God, of His great mercy, to take unto Himself the soul of our dear brother here departed, we therefore commit his body to the ground, earth to earth, ashes to ashes, dust to dust, in sure and certain hope of the resurrection to eternal life;' and thanks are afterwards given,—'For that it hath pleased Almighty God to deliver this our brother out of the miseries of this sinful world;' and this is followed by a collect, in which it is prayed, 'that when we shall depart this life we may rest in God, as our hope is that this our brother doth.' The hope here expressed is the same 'sure and certain hope of the resurrection to eternal life' which is stated immediately after the expression, 'it hath pleased Almighty God, of His great mercy, to take to Himself the soul of our brother here departed.'

In this service, therefore, there are absolute expressions implying positive assertions; yet it is admitted that they cannot be literally true in all cases, but must be construed in a qualified or charitable sense,—justified, we may believe, by a confident hope and reliance that the expression is literally true in many cases, and may be true even in the particular case in which to us it seems improperly applied. From this and other cases of the like kind, of which there are several in the services, it seems manifest that devotional expressions, involving assertions, must not as of course be taken to bear an absolute and unconditional sense. The meaning must be ascertained by a careful consideration of the nature of the subject, and of the true doctrine applicable to it.

If expressions in devotional exercises and exhortations, which imply or convey assertions, which may be true in any case, and which we are permitted in charity to hope may be true in the particular cases to which we are directed to apply them, were such that the assertions must be accepted as universal propositions necessarily and unconditionally true in all cases, they would amount to declarations of doctrine: but in the service for the burial of the dead, such implied assertions are clearly not to be taken to be universal propositions; and it is plain that other assertions of the like kind, in other services, may fall within the same category.

In the office for the administration of the public baptism of infants, the first Rubric states the reason why it is convenient that the administration should be when the most number of people come together. The reasons are stated to be, 'as well for that the congregation there present amy testify the receiving of them that be new baptised into the number of Christ's Church; and also, because in the baptism of infants, every man present may be *put in remembrance of his own profession made to God in his baptism.*' There is a prayer for the infant, that he (being delivered from wrath) may be received into the ark of Christ's Church; and being stedfast in faith, joyful through hope, and rooted in charity, may so pass the waves of this troublesome world that he may come to everlasting life; another prayer, that the infant coming to God's holy baptism may receive remission of his sins by spiritual regeneration; an exhortation to the congregation, or to those present, not to doubt, but earnestly to believe, that God will favorably receive the present infant, and give unto him the blessing of eternal life, 'Wherefore, we being persuaded of the goodwill of our heavenly Father towards this infant, and nothing doubting but that He *favorably alloweth this charitable work of ours in bringing this infant to His holy baptism*, let us faithfully and devoutly give thanks to Him;' and in the prayer which follows it is thus expressed, 'Give Thy Holy Spirit to this infant, that he may be born again, and made an heir of everlasting salvation.' Before the ceremony is performed, the sponsors are questioned, and make their answers; and then comes the prayer, in which it is said, 'Regard, we beseech Thee, the supplications of this congregation, sanctify this water to the mystical washing away of sin, and grant that this child now to be baptised therein may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children.' Thus studiously, in the introductory part of the service, is prayer made for the grace of God, that the child may receive remission of his sin by spiritual regeneration—so firm is the belief expressed that God will favorably receive the infant; so confident is the negation of all doubt but that God favorably alloweth the charitable work of bringing the infant to baptism. All this is before the ceremony is actually performed; and after the baptism has been administered, and during the continuance of the same persuasion, and the same undoubting confidence of a favorable reception and allowance, the priest is directed to say, 'Seeing now that this child is regenerate and grafted into the church, let us give thanks unto Almighty God for these benefits;' and after repeating the Lord's Prayer, thanks are thus given, 'We yield Thee hearty thanks, that it hath pleased Thee to regenerate this infant with thy Holy Spirit, to receive him for thine own child by adoption, and to incorporate him into thy holy Church.' The service is followed by the rubric, 'It is certain by God's word that children which are baptised, dying before they commit actual sin, are undoubtedly saved.' And to the short form for the administration of private baptism of children in houses, after a thanksgiving, 'For that it hath pleased God to regenerate the infant with His Holy Spirit, and to receive him as his own child by adoption, and to incorporate him into His holy Church,' there is appended a rubric, 'And let them not doubt but that the child so baptised is lawfully and sufficiently baptised, and ought not to be baptised again.' And if the child has not been so baptised by the minister of the parish, but by some other, the minister of the parish is to inquire by whom, with what matter, and with what words the child was baptised; and if satisfied, he is to certify that all is well done, and that the child being born in sin, and in the wrath of God, is now, by the laver of regeneration in baptism, received into the number of the children of God, and heirs of everlasting life.

The baptism thus referred to, and the effect of which is thus stated or expressed, is a baptism which may have taken place without any prayer for grace, or any sponsors; but it seems plainly to have been intended only for cases of emergency, in which death might probably prevent the ceremony, if not immediately performed; for such occasions, and the child dying, the Church holds the baptism sufficient, and not to be repeated. One baptism for the remission of sins is acknowledged by the Church; nevertheless, if the child, which is after this sort baptised, do afterwards live, the rubric declares the expediency of bringing it into the Church, and appoints a further ceremony with sponsors. The private baptism of infants is an exceptional case provided for an emergency, and for which, if the emergency passes away, although there is to be no repetition of the baptism, a full service is provided. The adult person is not pronounced regenerate until he has first declared his faith and repentance; and before the act of infant baptism, the child is pledged by its sureties to the same conditions of faith and repentance. And these requirements of the Church, in her complete and public service, ought, upon a just construction of all the services, to be considered as the rule of the Church, and taken as proof that the same promise, though not expressed, is implied in the exceptional case, when the rite is administered in the expectation of immediate death, and the exigency of the case does not admit of sureties. Any other conclusion would be an argument to prove that none but the imperfect and incomplete ceremony allowed in the exceptional *case would be necessary in any case.*

This view of the baptismal service, is, in our opinion, confirmed by the Catechism, in which, although the respondent is made to state that in his baptism he 'was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven,' it is still declared that repentance and faith are required of persons to be baptised; and when the question is asked, 'Why then are infants baptised, when by reason of their tender age they cannot perform them?' the answer is,—not that infants are baptised because by their innocence they cannot be unworthy recipients, or cannot present an obex or hinderance to the grace of regeneration, and are therefore fit subjects for Divine grace,—but, 'because they promise them both by their sureties, which promise when they come to age themselves are bound to perform.' The answer has direct reference to the condition on which the benefit is to depend, and the whole Catechism requires a charitable construction such as must be given to the expression, 'God the Holy Ghost who sanctifieth me and all the elect people of God.'*

It seems unnecessary for us to go through the other Formularies in the Prayer Book. The services abound with expressions which must be construed in a charitable and qualified sense, and cannot with any appearance of reason be taken as proofs of doctrine. Our principal attention has been given to the baptismal services; and those who are strongly impressed with the earnest prayers which are offered for the Divine blessing and the grace of God, may not unreasonably suppose that the grace is not necessarily tied to the rite, but that it ought to be earnestly and devoutly prayed for, in order that it may then, or when God pleases, be present to make the rite beneficial.

One of the points left open by the Articles is determined by the Rubric,—'It is certain by God's word that children which are baptised, dying before they commit actual sin, are undoubtedly saved.' But this Rubric does not, like the article of 1536, say that such children are saved by baptism; and nothing is declared as to the case of infants dying without having been baptised.

There are other points of doctrine respecting the sacrament of baptism which we are of opinion are, by the Rubrics and Formularies (as well as the Articles), capable of being honestly understood in different senses; and consequently we think that, as to them, the points which were left undetermined by the Articles are not decided by the Rubrics and formularies; and that upon these points all ministers of the church, having duly made the subscriptions required by law, and (taking holy scripture for their guide) are at liberty honestly to exercise their private judgment without offence or censure.

Upright and conscientious men cannot in all respects agree upon subjects so difficult; and it must be carefully borne in mind that the question, and the only question for us to decide, is whether Mr. Gorham's doctrine is contrary or repugnant to the doctrine of the Church of England as by law established. Mr. Gorham's doctrine may be contrary to the opinion entertained by many learned and pious persons, contrary to the opinion which such persons have by their own particular studies, deduced from holy scripture—contiary to the opinion which they have deduced from the usages and doctrines of the Primitive Church,—or contrary to the opinion which they have deduced from uncertain and ambiguous expressions in the Formularies: still, if the doctrine of Mr. Gorham is not contrary or repugnant to the doctrine of the Church of England as by law established, it cannot afford a legal ground for refusing him institution to the living to which he has been lawfully presented.

This Court, constituted for the purpose of advising her majesty in matters which come within its competency, has no jurisdiction or authority to settle matters of faith, or to determine what ought in any particular to be the doctrine of the Church of England. Its duty extends only to the consideration of that which is by law established to be the doctrine of the Church of England, upon the true and legal construction of her Articles and Formularies; and we consider that it is not the duty of any Court to be minute and rigid in cases of this sort. We agree with Sir William Scott in the opinion which he expressed in Stone's case, in the Consistory Court of London,—'That if any Article is really a subject of dubious interpretation, it would be highly improper that this Court should fix on one meaning, and prosecute all those who hold a contrary opinion regarding its interpretation.'

In the examination of this case we have not relied upon the doctrinal opinions of any of the eminent writers by whose piety, learning, and ability the Church of England has been distinguished; but it appears that opinions, which we cannot in any important particular distinguish from those entertained by Mr. Gorham, have been propounded and maintained, without censure or reproach, by many eminent and illustrious prelates and divines who have adorned the Church from the time when the articles were first established. We do not affirm that the doctrines and opinions of Jewell, Hooker, Usher, Jeremy Taylor, Whitgift, Pearson, Carlton, Prideaux, and many others, can be received as evidence of the doctrine of the Church of England; but their conduct, unblamed and unquestioned as it was, proves at least the liberty which has been allowed in maintaining such doctrine.

Bishop Jewell writes,—This marvellous conjunction and incorporation with God is first begun and wrought by faith; afterwards the same incorporation is assured to us, *and increased by baptism.*'

Hooker writes,—'We justly hold baptism to be the door of an actual entrance into God's House—the first apparent beginning of life, a seal perhaps, of the *grace of election before received*; but to our sanctification, a step which has not any other before it.

Archbishop Usher, in reply to the question, 'What say you of infants baptised that are born in the Church? Doth the inward grace in their baptism always attend the outward sign? Answer—Surely, no; the sacrament of baptism is effectual only *to those, and to all those* who belong to the election of grace.'

Bishop Jeremy Taylor says, 'Baptism and its *effect may be separated*, and do not always go in conjunction. The effect may be before, and therefore, much rather may it be after its susception: the sacrament operating in the virtue of Christ, even as the spirit shall move.'

There was even a time when doctrine to this effect was required to be studied in our church; and Whitgift, by a circular issued in the year 1588, enforced an order made in the year 1587, whereby every minister under the degree of Master of Arts was required to study and take for his model the *Decades of Bullinger*, as presented by the Queen and the Upper House of Convocation. And there it is declared amongst numerous passages of a like tendency, 'The first beginning of our uniting in fellowship with Christ is not wrought by the sacraments'—in baptism *that* is sealed and confirmed to infants, which they had before.

So with respect to the charitable interpretation of divine services, Hooker says, 'The Church speaks of infants, as the rule of charity alloweth both to speak and to think.'

Bishop Pearson says, 'When the means are used, without something appearing to the contrary, we ought to presume of the good effect.'

Bishor Carleton says, 'All that receive baptism are called the children of God, regenerate, justified; for to us they must be taken for such in charity until they show themselves other.'

And Bishop Prideaux says, 'Baptism only pledges an external and sacramental regeneration, while the Church in charity pronounces that the Holy Spirit renders an inward regeneration.'

We express no opinion upon the theological accuracy of these opinions, or any of them. The writers whom we have cited are not always consistent with themselves, and other writers of great eminence and worthy of great respect have held and published very different opinions. But the mere fact that such opinions have been propounded and maintained by persons so eminent and so much respected, as well as by very many others, appears to us sufficiently to prove that the liberty which was left by the Articles and Formularies has been actually enjoyed and exercised by the members and ministers of the church of England.

The case not requiring it, we have abstained from expressing any opinion of our own upon the theological correctness or error of the doctrine of Mr. Gorham, which was discussed before us at such great length and with so much learning.—His Honor Vice-Chancellor Knight Bruce dissents from the opinion we have formed, but all the other members of the Judicial Committee who were present are unanimously agreed in opinion—that the doctrine held by Mr. Gorham is not contrary or repugnant to the declared doctrine of the Church of England as by law established; and that Mr. Gorham ought not by reason of the doctrine held by him to have been refused admission to the vicarage of Brampford Speke.

And we shall, therefore, humbly report to her majesty that the sentence pronounced by the learned Judge in the Arches Court of Canterbury ought to be reversed; and that it ought to be declared that the Lord Bishop of Exeter has not shown sufficient cause why he did not institute Mr. Gorham to the said vicarage.

We shall therefore humbly advise her majesty to remit the cause, with that declaration to the Arches Court of Canterbury, to the end that right and justice may there be done in this matter pursuant to the said declaration.

(From "John Bull.")

Secular Jurisdiction in Questions of Faith.

(To *John Bull*).—Sir,—In the present position of the Church and State, it may give satisfaction and confidence to many, to know that the interference of the secular power in the decisions of religious questions, has been in former times attempted, but protested against and resisted; to one instance of which, that seems very pertinent, I would call your readers' attention. In 1576, Queen Elizabeth determined to make certain alterations in reference to the preacher's office, to suppress the exercises of prophesying, to reduce the number of preachers, and to substitute homilies for sermons. But the See of Canterbury was at that time occupied by the firm and conscientious Grindal, who, disapproving of these changes, wrote a letter to Her Majesty to excuse his incompliance, and in it was the following language, which breathes the spirit and courage of a primitive Bishop, and which is very applicable to the present state of things:—

"Madam, my first request (says he) to your Majesty, is, that you would not interpose your prerogative in ecclesiastical matters, nor carry the regale thus far into the Church; that you would refer points of doctrine and discipline to the management of Bishops and Divines, that, by these permissions, you would follow the precedent of all pious Emperors and Princes, from Constantine the Great to your own time; that things of this nature, as an ancient Father expresses himself, are to be decided in the Church, and not in the palace. When any controversy of law arises, it is not Your Majesty's custom to determine at your Court, but to send them to your Judges for their resolution; and thus, when any doubt or difficulty happens in reference to religious belief or Church discipline, the usual way is to remit the decision of these points to the Bishops and other Ecclesiastics of distinction.

"St. Ambrose, upon a resembling occasion, applies himself thus to Theodosius the Great:—'If in matters of property, you ask the opinions of your Chancellor and the Bench, how much more reasonable is it to consult our Saviour's Priests when religion is the business in question?" The same Father acquaints the Emperor Valentinian—'When faith is the subject of debate, the discussion ought to be left to the Bishops. Constantine, of illustrious memory, governed himself by this rule, and made no laws with relation to the Church, till the point was first settled by the clergy'—and St. Ambrose observes in the same letter, that Constantius the Emperor, by following his father's precedent, moved well at first in the administration; but when he took upon him to make himself a judge of religious controversies, and pronounce upon matters of faith within the palace, this method proved unhappy in the issue, and misled him into Arianism—a terrible example.

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* Lord Langdale said "All mankind"!—[ED. CHM'N.]

"This famous St. Ambrose, who stands with such advantage upon record, goes a further length in his remonstrance, and treats the Emperor Valentinian with more plain dealing. His words are these: 'If a Bishop is to be instructed by a layman, what must be the consequence? Why, then, let the laity argue, and the Bishops make part of the audience; let a Bishop resign his character, and learn of a layman. But if either the tenor of the Scripture, or the practice of antiquity, are consulted on this question, who can deny but that when a point of faith is under debate,—when a point of faith, I say, is under debate—it has been customary for Bishops to give judgment upon Christian Emperors, and not Emperors upon Bishops?

"Madam, I wish to God you would steer by this compass. By managing in this manner, Your Majesty would consult your own repose, please God Almighty better, and avoid many instances of wide conduct; and in short, the government of the Church would go on with a smoother motion, to Your Majesty's satisfaction, and the public benefit."

Here then, Sir, we have a clear and reasonable maintaining that the *usual way* was to remit the decisions of points of faith, &c., to the *Bishops and other Ecclesiastics* of distinction; and at the same time a religiously brave and pious address, which might serve as a petition—nay, itself stand for a petition to the Throne; but where shall we find the Archbishop Grindal of the present day, to take it on himself?

Yours, &c., F. A.

Oxford, March 2, 1850.

Communications.

For the Churchman.

Presby'n Clergyman looking for the Church.

Entered according to Act of Congress in the year 1849, by John W. Mitchell, as Treasurer of the Gen. Prot. Episcopal S. S. Union, in the Clerk's Office of the District Court of the Southern District of New York.

CHAPTER XX.—LIBERTY AND RIGHTS.

(Continued.)

But there was another view in which a manly candor obliged me to regard this subject. We say to the infidel, as he boasts the sufficiency of the light of nature, How does it happen that your men, who have reasoned so eloquently of the unity of God, the spirituality of His worship, the excellence of repentance, the truth of immortality, and the certainty of rewards, have all of them been born within the pale of Baptism? Think you, if your Tindalls, and Humes, and Bolingbrokes, and Gibbons, and Collinses, and Shaftesburys had been born among their red brethren of the western world, under the full unintercepted blaze of the "light of nature," they would not have been buried with their bow and arrow, and their hunting dog and horn, to hunt in the forests of a future state, and with slaughtered servants too, to bring them wood and food and water in another world? We say to the infidel, Your writings bear too little likeness to the dreams of paganism, too strong a resemblance to the teachings of the Galilean Carpenter, to leave a doubt that you have stolen your fire from the altars of the prophets, and lighted your tapers at the golden candlesticks of the apostles. And if the reasoning be just, we have equal right to say to the sectarians, Why is it that these embryo-empires of freedom, with which the earth is dotted, owe their beginnings and their being to an island in the sea, in which Episcopacy and Christianity have more power than in any portion of the globe? Why does the muddy Thames alone, from her unfailing urn, send forth these rivers of civil and religious freedom to the remotest lands, and to make glad the most secluded wilderness? Why is it that a nation in advance of the nations, although "little among the tribes," as Mr. Barnes would say, hemmed in as Palestine was to the ancient election, should be the glad torch-bearer in the car of freedom, rolling its golden circles over the western world, and scattering from its wheels the light of liberty and progress over India and Burmah and China, and the East, kindling the beacon fires of redemption on the dark wastes of bleeding Africa, and driving back the cannibal and savage from the bright havens of Australia and the Isles? Where are Germany, and Prussia, and Denmark, and Holland, and Saxony, and where are their colonial monuments abroad, or their contributions at home, to the cause of freedom? The truth is, that England had been progressing for a thousand years in her advance towards freedom; and the States in Europe had been growing rapidly into the same ideas under the Papacy. At last liberty woke from her slumbers at the Reformation, and while in consequence of schism and fanaticism, the nations on the continent have been, ever since the Papacy was broken, (as Melancthon predicted, unless they should make exertions to recover the Episcopacy) retrograding into despotism without even the Papacy to hold, as it had done before, the secular power in check, the moderation of British Statesmen and Reformers secured for the world an asylum for liberty and for religion.—Have any of the States of Germany, or Denmark, or Prussia, or Saxony, or Holland, presented the world with a model of constitutional liberty? As to Switzerland, it was a republic without the aid of Calvin, and has made little progress from that century to this. I had myself as much trouble with my passport in Switzerland as I had in Sardinia, or anywhere else. In Denmark I was cited to appear before rulers and governors, for baptizing a child of Presbyterian parentage, although at the parents' request, and I knew a clergyman, not long before, banished from the kingdom for a similar offence. And when it was reported to the authorities, that some forty persons had applied for confirmation in my parish, I received timely notice that the legal penalty of their reception, would be my banishment from His Majesty's dominions. Civil government is nowhere more absolute than in Denmark, Germany, and other Presbyterian States. Liberty dawned again on those empires a few months since, but day receded again, and liberty in the Presbyterian portions of the continent of Europe, is likely to be asserted only in a terrible crisis of infidelity and blood. Presbyterianism having failed to make those nations free, Socinianism and Pantheism have stepped in to take her laurels. If the same wild and reckless reform that succeeded at the Reformation on the continent, had gotten sway in England, we have seen what would have been the fate of religion, and we may imagine now what might have been the fate of liberty. The only States in Europe where human rights are understood and allowed, the only States in Europe, which, like lofty light houses, have looked in undisturbed composure on the angry and wild convulsions of the people in the political storm, that has just swept over Europe, are Sweden and Great Britain; and the only States in Europe that have the primitive Episcopacy, and with it a virtual Republican liberty, are Great Britain and Sweden, the latter having the most liberal constitution and the largest liberty in continental Europe, even its peasantry being separately represented in its Congress. So much for Episcopacy, the twin sister of human liberty. I could say more if I had space. I may recur to the subject at the conclusion of these papers. I could see arrangements in the Church, and this also drew my own republican heart toward her, in keeping with the great law of human progress, intellectual, political, social, and moral, contemplating a result as far above the sickly, sentimental theories of noisy and ephemeral philanthropists, as the heavens are higher than the earth, and all in a sense and a degree which sectarianism is too narrow to grasp, and which the Church can hardly be expected to begin to accomplish, until the cold and shrill night-wind of schism is lulled, the waters of controversy have subsided, and the dove of peace shall rest upon the mountains.

I come now in my inquiries to the last, and in the christian view of it, the most serious aspect of this subject, the question of *religious* liberty, or liberty in things *religious*.

There is, as I have shown in a former place, a species of liberty so called, which Presbyterianism originally had no intention to encourage, but to which in her downward tendencies, she inevitably conducts, and against which as the great Antichrist Episcopacy irreconcilably protests.—She certainly protests against levelling down every doctrine of religion to the intellectual grasp of the sowing girl; every text of scripture to the exegesis of the dairymaid; the Church of God to the dignity of a voluntary temperance society; the Priesthood to the character of officers made and unmade by the hands of men; Government to a social compact that parties may dispense with at their will; sacraments to a rank beneath the mystery and power of masonic symbols; the call to the ministry to an election by a congregation; and a thousand like things, that have emboldened Presbyterians at last, to leap the intellectual space between finite and Infinite, discard all mystery, strike at the crown of Jesus, and level the God into man. Saint Peter and Saint Jude, in concert, warn us in the same, and singularly twice uttered words against "dreamers," that should come "in the last time," that is, under the last dispensation, who, having "denied the Lord that bought them," shall "despise government, and shall not be afraid to speak evil of dignities," who "with feigned words make merchandize of men," "waves of the sea, wells without water, clouds carried about by the winds, wandering stars," "speaking great swelling words of vanity," "murmurers, complainers, promising men liberty, while they themselves are the servants of corruption." (See Jude and II. Pet. II.) "Religious liberty," as the phrase is, and as some men count liberty, it is not the liberty of religion, but the liberty of unbridled *ir*religion, to assert itself, and obtrude itself into all places and companies with all its execrable brood of profaned and licentious fancies. The moment you call it to order on the score of reverence, or even of common decency, you are considered as impertinently interfering with religious liberty; so that, in portions of our land, and in companies where the reverence and deference of Catholicity are out of the question, in the stage-coach, at the hotel, at the dinner-table, in the ship at sea, one can scarcely in mixed companies get through the day without submitting to a most painful aggression on his principles. One has said, that "if you wish to think a little, you may be an Episcopalian; if you wish to think a little more, you can be a Presbyterian; if you wish to think a little more, you should be a Congregationalist; and if you wish to think as much as you please, you must be a Unitarian." Now this chain itself indicates thought; and yet poor man! if he would but "*think a little more*," he will see, that of this *stuff* the infidel, pantheist, atheist, may weld and add three potent links more to the chain which no reasoning of his can break! "Having heard that it is a vastly silly thing to believe every thing," says Lacon, "they get the idea that it is a vastly wise thing to believe nothing."—"He that will not reason," says a quotation in the same author, "is a bigot; he that cannot reason is a fool; he that dare not reason, is a slave."

As I have shown in another place, what I discovered to be the inherent tendencies and actual results of unmitigated "private judgment," it may be proper that I should here exhibit what appeared to me in contrast to them the reasonable teaching of the Catholic religion on this mighty question.

One of Three Hundred

(To be continued.)

For the Churchman.

(Continued.)

It does not appear from Holy Scripture and ancient authors, that Christ and His apostles were pleased to prescribe, as of general and perpetual obligation, particular rules as to the mode in which, and the extent to which, the superiority of the episcopal order was to be recognised and acted upon in the details of Church Government. This was left to be, in some degree, regulated by the circumstances of the Church: thus showing that though episcopacy is essential, no particular system or operation of episcopal government is.

The christian world presents familiar instances illustrating the difference between episcopacy and episcopal government. The United Church of England and Ireland, the Scotch Church, the American Church, the Roman Church, the Greek Church, and the ancient Oriental Churches have all the episcopacy, but differ very widely in their respective governments. The English nonjuring Bishops of the seventeenth and eighteenth centuries, had a perfect episcopacy, as far as essentials were concerned, but no government in the Church. The Moravians (if their episcopacy is valid) and the Methodist Episcopalians, furnish a singular contrast: the first having the episcopacy, with, if the writer is correct, little prerogative of government vested in their Bishops, as distinguished from the rest of the clergy: and the Methodists having a very strong episcopal government, without having the episcopacy. Bishops who resign their sees, are other instances of the episcopacy without episcopal government. The first may be justly ranked under the head of "evangelical truth:" the second under that of "apostolic order."

It is not fair, then, to accuse those who maintain the necessity of episcopacy, of laying undue stress on a mere matter of external order, and elevating it to an equality with what is spiritual. Not so: their estimate of episcopacy is founded on these fundamental principles of the Gospel:—Salvation is of God: it is offered by Him to man, on account of Christ having become Man, and by His atonement gained, as Man, and the Representative and Proxy of all men, an interest for them in the covenant made with Him, because of His atonement, by the Father: individual men are to have applied to themselves the blessings of this covenant by faith—that is, by a cordial belief in this scheme of the gospel, an entire trust in it as all-sufficient, and alone sufficient, for their spiritual and eternal good, and an humble and cordial acquiescence in its demand of the surrender of their moral agency to all its requirements of duty: these requirements, besides embracing the virtuous principles and deeds essential to moral excellence, and to individual and social welfare and happiness, oblige us also to the observance of certain religious duties which God has been pleased to constitute conditions of His favour, means of His grace, and pledges of His covenant-blessings: it is ordained that men shall have access to these conditions, means, and pledges, and engage in the right use and improvement of them, through a ministry appointed and commissioned by God to act therein as His ambassadors to man, and the medium of man's services to Him: the ministerial commission, originally given by Christ, is to be handed down by regular transmission even unto the end of the world: the Bishops of the Church of God constitute that one of the divers orders of ministers which He appointed by His Holy Spirit, through which men are to receive the Holy Ghost for the office and work of this ministry of reconciliation. Hence the intimate connection of the episcopacy with the whole scheme of the Grace of God, which bringeth salvation through Jesus Christ to a lost and perishing world; with that faith which is the condition of man's justification; with the sinner's pardon through Christ; with his renewal by the Holy Ghost; with his being united to Christ, partaking of His Spirit, living the life of faith in Him, and being invested with the benefit of His righteousnes, and saved as one of His elect. This divinely appointed medium for supplying each generation of men with the blessings of the christian ministry, becomes thus essentially connected with the precious things which the Holy Ghost spake by St. Paul, of that ministry, when He said that it was given "for the perfecting of the saints, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive: but speaking the truth in love, may grow up into him in all things, which is the Head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love."*

Still, there are those whose theories it suits to brand such views as savoring too much of formalism, and placing too much dependence on outward rite and order. They comport not with their ideas of the spirituality of the gospel. Just as, for the same reasons, the sacraments are entirely discarded, and all human designation to the ministry, and all outward and visible acts and exercises of Church communion: and just as, because of the fancied necessity of having a religion free from mystery, level to human comprehension, and agreeable to each one's course of reasoning, the stupendous doctrines of the gospel are made to give way to systems held to be better adapted to man's needs and nature, and to right views of God.

None of these things will move the true Christian, who desires to receive the gospel as God, in infinite mercy and condescension, has been pleased to give it, and who would cultivate that true evangelical spirituality, which meekly subjects the spirit of his mind to all the commandments and ordinances of the Lord.

B. T. O.

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* Ephesians, iv. 12—16.

For the Churchman.

Christian Sympathy.

Mr. Editor—I was glad to see Mr. Hanson's communication in your paper, a few weeks ago, because it brings before the minds of Churchmen a subject, which has been too little thought of, and a duty, which has been quite too much neglected. Is it not most evident—I appeal to the experience and observation of all—that there is a very great deficiency in the Church of that all-pervading sympathy and all-embracing charity, which are the only sure evidences of a living, operative faith? Take the description of the Church as given by St. Paul in the 12th chapter of his first Epistle to the Corinthians See how he represents that as there are many members, yet but one body; though there are diversities of gifts and of operations; yet all are joined together by one Spirit, and knit together in the bonds of love, and all "should have the same care one for another. And whether one member suffer, all the members suffer with it, or one member be honored, all the members rejoice with it." How intimate is the union and communion—how deep and strong the sympathy here implied! How much stronger, and holier than any ties that can be formed by societies of man's institution; and if it were not looked upon as a dream or a fable by too many Christians, where would be the need of these human contrivances to do the work of mutual love and charity, which our Saviour Christ has bound upon every member of His Church, as a solemn duty, to the extent of each one's ability, by the hope of heaven, and the fear of becoming a castaway?

And yet look at a great many of our Congregations, and see how little sympathy there is between those who are members of the same body. See what an impassable gulf there is, oftentimes, between the rich and the poor; and how often many of the members suffer from sickness and want, and no one suffers with them, or cares for them.

It is this state of things that has driven many into Odd Fellowship, and other mutual insurance and mutual sympathy societies. And who can wonder at it?

If there is no other way to remedy this evil but by instituting a similar society in the Church, and for the members of the Church, I can perceive no dereliction from principle in adopting the plan. But let us hope that it will be only the beginning of a return to better views and more consistent practices.

I am anxious to see not only this deficiency in the practical sympathy and charity of the Church supplied, but others also. Could it be believed, if the fact did not too glaringly stare us in the face, that in a city like New York, and a Diocese like New York, there is no Institution for Orphans—no place, where those, who are thrown helpless upon the world, before they know good from evil, or those whose parents are taken from them, before they are capable of taking care of themselves, can be taken into the arms of the Church, and brought up to know and feel the responsibilities and the destiny of an immortal soul, and taught to strive for the way of life, and shun the way of death? Have those words of our Saviour been forgotten?—"Take heed that ye despise not one of these little ones; for I say unto you, that in heaven, the angels do always behold the face of My Father, which is in heaven. For the Son of Man is come to save that which was lost." "Inasmuch as ye did it not to one of the least of these, my brethren, ye did it not to Me." O, where is our faith? Where is our fear?

I was called a short time since to administer baptism to an infant, regarded as dangerously ill. I found, by inquiry, that it had been left by the mother, who was unknown, in the back room of the family, in which it then was, with a note, addressed to the lady of the house, beseeching her for God's sake, to take pity on her helpless infant, and bring it up in her own faith. There were three dollars enclosed in the note, with the promise that she would send quarterly through the Post Office what she could spare. The family was poor. The woman had a young child of her own, which she was nursing. Yet she had so much of the true spirit of Christian charity, that she took the child, and took care of it, until she had nearly worn herself out; and was then obliged to send it to the County Poor-house. If I had possessed the means of preventing this, I would not have suffered this little one of Christ's flock to be thrown upon a wicked world, to wander, and be led astray, and lost, amid its trials and temptations. And I do not yet give up the hope, that if its life is spared, I shall be able to rescue it from such a fate.

But can the Church be guiltless before God, if She suffers one such soul to be lost, through mere neglect and carelessness? Is it not despising these little ones?

The case I have mentioned is probably a very common one. Perhaps it is a story of sorrow and of sin—of man's perfidy and woman's frailty. Or perhaps a poor and helpless mother, who had lost her husband, seeing no way in which she could support herself and child (its father being dead—this was stated in the note,) with a throbbing brain and aching heart, concluded to commit it, in this way, to the care of others. But ought not the Church of Christ to see, in every such case, one of the little ones of this flock committed to her care, to bring up for God? How can any Christian rest satisfied, while this duty is neglected?

Do any ask how is all this to be done?—Where are the means to come from? Do not all our institutions languish for want of support? Why should we propose any new charities?—This brings us to the subject of mammon-worship, so ably and solemnly discussed in the late sermon of Bishop Whittingham. And for an answer to the questions, I beg all to read that sermon again.

But, in conclusion, I will suggest one or two questions, which I hope may not be passed over without serious consideration. 1. If the Jew was required to give one tenth of his income to the service of God, what portion must a man now be willing to give, to satisfy himself that he has a living, operative faith in the gospel of Jesus Christ, and is willing to "*deny* himself, and take up the Cross daily, and follow Him?" 2. If Christians now gave one tenth of their income to the service of God, would there be any want of means, for any object of Christian charity?

J. A.

For the Churchman.

Daily Prayers.

Mr. Editor,—On the subject of Daily Morning and Evening Prayer, in this city, recently introduced into your paper, a fact has come to my knowledge, which, in justice to an excellent clergyman, ought to be known. The first to restore this bounden homage to our God and Saviour, after the close of Bishop Whittingham's rectorship in St. Luke's, was the late rector of Calvary Church. His introduction of it, however, soon after taking possession of his parish, and, for a time, solitary perseverance in it, drew not a little upon the strength of his faith, on account of the difficulties presented by the world's opposition and indifference, even in the persons of many professing godliness, by clamors against such an intrusion on the old, easy, and quiet ways of orthodoxy, and by the bugbear charge of Puseyism. He had grace, however, to persevere; and by the divine blessing, and the encouragement of the pious among his flock, prepared the way for the comparatively easy following of his example in other Churches. Of one among these, however, the Church of the Holy Communion, not built when he began the good work, it ought to be mentioned, that Daily Service was one of the leading objects had in view, in the erection of that beautiful monument of private devotion and munificence.

U. V.

To the Editor of the Churchman.

New-York, April 16, 1850.

Rev. and Dear Sir,—In the Calendar of Saturday last, which, you have been kind enough to send me, I find the following paragraph:—

> "Judge then of my surprise, upon reading in the Churchman, a short time since, that the same author [Dr. Jarvis] had given his 'entire approval' to the statement that the sentiments of the able and devoted Bishop of North Carolina, notwithstanding the appliances of torture to wring another meaning from his language," are in substantial harmony on this subject, [of absolution] with the 'Voice from Connecticut.'

The "statement" to which the Calendar refers, is, no doubt, supposed to be found in a communication of mine, said to have received the "entire approval" of Dr. Jarvis, in the Churchman of March 16th; the last sentence of which is as follows:—

> "I admire particularly, the considerate and conciliatory manner of the author towards the able and devoted Bishop of North Carolina, whose sentiments, notwithstanding the appliances of torture to wring a different meaning from his language, I take it to be in substantial harmony on this subject, with the 'Voice from Connecticut.'"

The approval which Dr. Jarvis was pleased to accord to the communication, (which was sent to him in manuscript) was, to quote his own words, "an entire approval of the manuscript as conveying the sentiments of the 'Voice from Connecticut.'" I understood the approval to be limited to the doctrinal statements which the manuscript contained, and to have nothing to do with the opinion of Bishop Ives. Several persons, of whom Bishop Ives was not one, had expressed dissatisfaction with the "Voice," and one or more of them had gone so far as to impeach Bishop Brownell's consistency in giving it his sanction, because, as was said, it contradicted statements which he had made or adopted in his commentary on the Prayer Book. My object was to show that both the author of the "Voice," and Bishop Brownell and all others who approved of it, were, in this respect, entirely consistent with those authors from whom they had been thought, by some, to differ. This object was stated to Dr. Jarvis when the manuscript was sent to him, and to your readers also when the manuscript was published, and should, in all fairness, be taken into view in explaining the sense in which the approval was intended. In showing the agreement which I believed to exist between Dr. Jarvis and those who had dissented from his statements, Bishop Ives was not at all in my thoughts; he was not one of the two parties concerned, nor did it for a moment enter into my mind that the approval of Dr. Jarvis could be understood to extend to the sentiments of Bishop Ives.

In the last paragraph of the communication referred to, having completed the task which I had undertaken, having said all for which the approval of Dr. Jarvis was desired, or to which it could reasonably be thought to extend, I went on to speak in terms of warm eulogy of Dr. Jarvis and his pamphlet. The manuscript was not originally intended for Dr. Jarvis's inspection; and it was submitted to him privately, and afterwards published, with this explanation; an explanation which must, I think, have left every reader, of ordinary delicacy, under the impression that the approval was limited to the body of the communication, and was neither given nor asked for the concluding paragraph which was of a personal and complimentary nature. If this were not at once seen and tacitly understood by that intuitive sense of propriety which subsists among persons of correct feeling and governs their intercourse, I fear that no words would have made it intelligible. And yet it is on a sentence in this last paragraph, wrested from that connexion and divested of those words which make it evidently an expression of my own individual opinion, that the Calendar must rely for its assertion that Dr. Jarvis has "given his entire approval" to the statement that the sentiments of Bishop Ives are in substantial harmony, on the subject of absolution, with the Voice from Connecticut.

I have no misgiving myself, as to the correctness of what I have said in regard to Bishop Ives; but as this sentiment appears to be offensive in the latitude of the Calendar, it is proper that the odium excited by it, should fall on the right person. Dr. Jarvis may or may not concur in this sentiment; on this point I am uninformed: all I wish to say, is: 1st, in behalf of Dr. Jarvis, that I have never understood him to express an approval of the statement which he is said to have approved by the Calendar; and 2d, in my own behalf, that I do not admit that I have given any just occasion for attributing to him such approval.

It may be proper to add that although I have spoken of the Calendar, the passage on which I have commented, occurs in the communication of a correspondent of that Journal.

I am,
Rev. and Dear Sir,
With much regard and respect,
Your friend and brother,
Samuel Seabury.

A number of advertisements are omitted, in consequence of the crowded state of our columns.

THE CHURCHMAN.

NEW-YORK, SATURDAY, APRIL 20, 1850.

The Judgment in the Gorham Case.

This is now the grand topic of discussion in Church circles, and a very serious subject it is. As far as individuals are concerned it is comparatively a small matter. Few, we suppose, care whether George Cornelius Gorham is admitted to Bramford-Speke, or Barabbas Boreham to Rantan-Speke; we have little time or inclination to run over a clergy list of fifteen thousand names to see how many have parishes and where they are situated. This however, has not been a question of individuals. There are great principles involved,—the purity of religious doctrine; the tribunal by whom questions of this nature should be decided; the liberties of the Church; the authority of the state; the nature and extent of the royal supremacy. The struggle long foreseen has now, to all appearance commenced, and we earnestly pray "God defend the right!"—We cordially extend our sympathy, our prayers, our best wishes to those gallant spirits who deeming it better to obey the law of God, the will of Christ, and the rule of the Church, than the fallible and erroneous judgment of a few laymen great in law, but unskilled in theology, have resolutely set their faces as a flint against this "unhallowed sentence," and boldly protest against "the constitution and jurisdiction of this Court of Appeal—against its decision, and the grounds upon which it professes to be formed—against the advice tendered to the "Queen in Council," to approve of this judgment—and against the irreverent, profane and libellous assertion that the Church of England has left it an open question whether *infants* in individual cases, are "worthy" receivers of Baptism and so born again of water and the Holy Ghost," or are "unworthy" receivers, and so purchase to themselves damnation in and by their baptism."—(Eng. Churchman.)

It is impossible to say what will be the result of this energetic conduct. The enemies of truth and The Church threaten loudly, that if any dare to question the infallibility of this lay court and the binding force of its decision upon the conscience, they shall be proceeded against as *impugners of the royal supremacy*, and experience the tender mercies of the laws provided in that behalf! The Church of England it would seem, has been blessed with an infallible "Queen in Council" instead of an infallible Pope; and it is high treason, some will tell you, to protest against the sayings and doings of "the six eminent lawyers" (or rather we should say, *five*, for Vice Chancellor Bruce disapproved of the opinion, very much to his credit,) entrusted with the settlement of the business. We doubt not that in case of the measures being taken with efficiency, which were hinted at in our last under the *foreign intelligence* head, and the agitation becoming formidable—the strong arm of the law will be called in to repress the freedom of discussion of English Churchmen, and to bind more closely the galling chains which press every limb and member in subjection to the state. It may be found that the boasted leniency and generosity of a Whig government which has been tolerant of treason in the colonies, and deals mildly with sedition at home, are lost sight of when its opponents vindicate the doctrines of the Church, and proclaim her right to decide upon them by tribunals composed of those commissioned by Christ, and not by men. It is not what says the Prayer-Book, the Canons, the Word of God—but what says the law of *præmunire*, and the 26th of Henry VIII. Fortified by these, the Ministers and the Gorhamites frown down all opposition, and speak of bonds and imprisonment, fines and death to the contumacious asserters of the inherent rights of the Church. It remains to be seen what will be the issue. If the advocates of Catholic truth would be successful they must be united, deliberate, calm and determined. They must be careful to survey and mark their ground, to know what are the strong points they have to assail, and what the weak ones they have to guard: laying aside contests on minor matters and the inculcation of points of dubious authority and still more doubtful propriety they must devote themselves to the great questions they have to meet. Let them leave noise and bluster, threatening and menaces to their enemies; employ the legitimate weapons of reason and argument drawn from the Word of God, the Formularies of the Church and Catholic antiquity. Let the nature and polity of the Church as ordained by Christ for the salvation of men, with its Ministry, Sacraments and discipline, be urged upon the consciences and developed in the minds of those, who are the objects of their pastoral care, and especially of those who possess influence in the councils of the state, or the civil divisions of the country. The wise and learned must devise deep and well considered plans for obtaining the great ends at which they aim; the active and energetic must labor in making their organization as efficient and extensive as circumstances will allow: and each one of those in subordinate situations must do his duty fully and heartily in his appropriate sphere. We rejoice to see the plan of Church Unions so extensively established, a bond of brotherhood not only among the members of each particular body, but, if rightly carried out, through the whole length and breadth of the realm; the immense resources which the Church possesses, will then be effectually developed, and the stream swelling and deepening, as it proceeds, will in time become irresistible.

As to the Judgment which has produced all this agitation, it is difficult to speak of it with that coolness and moderation which becomes the subject. Infinitely better had it been for the Committee had they taken the hint in the *Daily News*, (or some other paper) and reversed Sir H. J. Fust's decision *without assigning any reasons at all*; then a good-natured world world might have given them credit for knowing a good deal more than appeared on the surface, and for having the most convincing reasons for upsetting the sentence of the Judge of the Court of Arches. But they in an unlucky hour have ventured on an opinion—and such an opinion! The only clear feature about it is, that Mr. Gorham was to be whitewashed, and they by dint of legal tact and acumen were to patch up a case to admit that conclusion. It is accordingly announced that Mr. Gorham is to be instituted, and his friends and backers cry "Io triumphe!"

Let us observe the opinion a little more closely, and enquire whether they have a clear sense of the nature of the question, the importance of the subject, and the principles on which it is to be settled. To us, they seem very much like landsmen who finding themselves in the ocean, and ignorant how to box the compass even, have compass, sextant, chronometer, ropes and sails thrust into their hands, and are told to find their way to New York, or Liverpool, or Cape Horn, or the Cape of Good Hope, and not to be long about it. The "six eminent lawyers," one of them a Presbyterian, are in like manner commanded by royal mandate to settle a point of theology, or rather to admit George C. Gorham to his living, which he, poor fellow, has been hankering after two long years, and by the decree of Sir H. J. Fust deemed rather a hopeless acquisition.—And what do they say first? Why, that it is very hard to find out what the two parties are contending about. The Bishop has not stated his doctrine distinctly: and Mr. Gorham has not stated his doctrine clearly; they have had to read over his big book wherein "the *answers are found difficult to be reconciled with each other*"—(admirable theologian!); and being somewhat in a fog they determine that he means *to hold such opinions as will not militate against his holding a living!*

They agree with Sir H. J. Fust that the question is to be settled by the Articles and Liturgy (meaning the Book of Common Prayer); that in so doing we must not swerve from the old established rules of construction for all written instruments: but must endeavor to find out the true meaning of the language employed, assisted by such external or historical facts as are necessary to understand the subject matter to which the instruments relate, and the meaning of the words employed; nor depart from the principles which have received the approbation of the most learned persons in time past.—All this seems right enough. They likewise say that these Formularies are to be regarded as the final result of the discussion which took place on their adoption, and *not* as the representations of the opinions of those who framed them, nor of any particular class of men Calvinistic or Arminian. This too, in a certain sense is quite correct. Again, the Articles were intended to determine *some*, and not ALL points of Christian doctrine; other points and questions were left for FUTURE decision by competent authority, and in the mean time to the private opinion of pious and conscientious persons. Where a latitude of opinion has been designedly left, there any sense within the fair meaning of the words may be allowed. If there be any doctrine on which the *Articles* are silent or ambiguously expressed, so as to be capable of two meanings, we must suppose they meant to leave that doctrine to private judgment, *unless the Rubrics and Formularies* clearly and distinctly decide it. *If they do*, we must conclude that THE DOCTRINE SO DECIDED IS THE DOCTRINE OF THE CHURCH. If they are ambiguous, it cannot be so concluded. This also agrees with the opinion of Sir H. J. Fust. The difference then, lies in the application of these principles. The Judge of the Arches Court fully stated Mr. Gorham's views as drawn from his own book, and compared them minutely with the Services and Catechism of the Church. In this point, the Judicial Committee have in our opinion egregiously failed.

We pass over their comment on the Articles, because it is true that there is a greater distinctness in those of 1536, than in those of 1552 and 1562; and because even if for argument's sake we admit the latter are ambiguous, very little is gained. It is the offices of infant baptism which in this case are to be chiefly regarded, with that of Confirmation, and the Catechism.

And now we come to an extraordinary system of *hocus pocus*. Their object being to find out the correct interpretation of these Formularies, it would, of course, be supposed *a priori* that they would first diligently examine their phraseology and see whether of itself it was consistent and clear. Not a bit of it! We were told that where the Articles are doubtful we must look to the *Formularies*; we are now told that the Formularies cannot be held to be evidence of faith or doctrine without reference to the *distinct declarations* of doctrine in the Articles! If this is available as an argument, it can only mean that where the Articles are ambiguous, the *Formularies* cannot be clear. They draw too, a fine-spun distinction between what is *dogmatical, instructional, and devotional*, in the Prayer Book; and seem to think the only design of the last is "to be more earnest, and stir Christ's people to the due honoring of Almighty God." Let them consider whether solemn declarations not believed, but supposed to tend to earnestness and devotion, can be looked upon by God as a due honoring of His Holy Name? Let them consider whether holy and pious men such as those who drew up these formularies could have been governed by such principles?

So too, we may ask, what connection there is between the burial of an adult, and the baptism of an infant, that the qualifications of the language required in the former, must be necessarily supposed in the latter? First, show that such qualifications *are necessary* in the latter office, and then you may go on and show it is analogous with other offices in the Prayer Book; but to lug in the principle before its necessity is seen, looks like reaching a foregone conclusion. Moreover, the comment of the "eminent lawyers" upon this service is not correct. The "hope" of the English book that the brother rests in God is *not* the same with "the sure and certain hope of *the* resurrection to eternal life." The *latter* is an expression of firm belief in that great doctrine of the Christian faith, the *former* is a charitable hope relating to the individual. And we would hint to our Gorhamite brethren in this country not to rely too much on this argument to defend their perversions of the Formularies of the Church, because no such expressions are found in *our* Prayer Book. They must therefore, restrain a little, the overflowings of their *pseudo*-charity.

We now come to the examination by the legal gentlemen of the office of Public Baptism for Infants. They commence with stating the Rubric, explaining why the sacrament is to be administered when "most people are gathered together;" namely, that the congregation may testify of the receiving of the child into Christ's Church, and *every man be put in remembrance of his own profession*. This is a rule established for edification, but it has nothing to do with the efficacy of the sacrament, so far as the infant is concerned. They then proceed to the prayer for *regeneration*, but we have to notice a remarkable omission. It had been said that the 27th Article was silent "as to the state of infants, whether baptized or not," and that where this was the case, latitude was allowed, unless the Formularies were clear. Now, why did not they quote the introduction to the office which is not *devotional* but *dogmatical*;—declaring that "all men are conceived and born in sin"—and that "none can enter into the kingdom of God unless he be regenerate and born of water and the Holy Ghost;" it calls on the people to pray "that God of His bounteous mercy would grant to the child, that which by nature he cannot have," namely, "to be baptized of water and of the Holy Ghost, and received into Christ's Holy Church, and be made *a lively* member of the same."

The infant comes to the font a child by nature of sin and wrath—he is washed and made *regenerate*, a child of God's grace and favor. "*The ceremony is performed*," to use the chaste and reverent language of the Judicial Committee, or as we would say, "The sacrament is administered," as the means ordained of God for the obtaining of these great mercies, and the prayers are offered for this end. This however, is not distinctly brought out in the Judgment: it might be inferred from it that the chief object was to stir up the minds of the congregation to earnestness and devotion!

Another singular omission. They mention generally and vaguely the exhortation "not to doubt, but earnestly believe that God will favorably receive this present infant, &c.;" but it is not easy to see what deduction they draw from it. It would really seem that they construe "*doubt not*," to mean, "have a *charitable hope*," which may or may not be well founded. We may ask again, why is all mention of the Gospel omitted, in which the good will of the Saviour towards little children is declared, and made by the Church a clear warrant for infant baptism? It is the PROMISE OF CHRIST which is the ground of confidence, of prayer, and of faith; which makes the Christian people look with joy and hope and full assurance on the "charitable work" which is then wrought. The Church declares plainly and unequivocally that this blessed work is no "*charitable hypothesis*," but a glorious reality, demanding the most grateful offering of praise and thanksgiving that another soul has been translated into the Kingdom of God through the purifying waters of Baptism and the power of the Holy Ghost. Let our readers carefully examine the service of the English Book (or our own, for they are nearly identical) and they must be convinced that omissions and oversights, such as these we have pointed out, render utterly worthless this Judgment of the Judicial Committee, and we, thank God! may impugn it without rendering ourselves liable to the penalties of treason, or exposing ourselves to the terrors of a *præmunire*. The Church in America may raise her voice loud and high in deprecation of this assault on one of the most sacred doctrines of the Faith, and encourage the faithful clergy and devoted laity of her English parent, to stand firm amidst the persecutions of Satan, and the attacks of the misguided and perverted servants of delusion and error.

In the observations on the office for private baptism, we find a sad confusion between what is essential to the sacrament, and what is ordained for edification. After stating the emergency, which allows the administration in private, the opinion proceeds —"In such occasions, *and the child dying*, the Church holds the baptism sufficient and not to be repeated." Now whether the child *dies or not*, the baptism is declared perfect by the Rubric; and consequently the regeneration is complete, as the thanksgiving shows. The subsequent office of reception has no effect on what is *past;* it is ordained that the Church may be satisfied of the truth of the baptism and that sponsors may engage to see that the child is religiously and piously brought up. In many cases the parents neglect to attend to the requisition of the Church on this point, but who will venture to say that the baptism is therefore a nullity and the child unregenerate? Moreover the sponsors engage to take care that the child shall be brought to Confirmation at a proper age, to renew in his or her own name the vows and promises made in its behalf in Holy Baptism,—and this also is a wise provision of the Church; but it is a matter of prudence and of order, not of *essential necessity*. The Rubric declares the essential parts of Baptism are water and its use in the name of the Father, the Son, and the Holy Ghost. All other ceremonies, however useful and edifying, are but adjuncts, appointed in the wisdom of the Church, and which may be altered or abolished in her discretion.

Again, in quoting the Catechism great stress is laid on the answer, "which promise when they come to age themselves, are bound to perform." Hence it seems to be argued that they *cannot be regenerate till they have performed the promise;* and this though the child declares, "I *was* made in Baptism a child of God, &c." There is, however, no discrepancy, nor need of a "charitable hypothesis"—for the benefit was bestowed not unconditionally or irreversibly, but on the conditions of future faith and repentance, and will be taken away if they are not performed at the fit age. And why was the answer neglected, that Baptism is a *means*, whereby we receive the *new birth*. The CONTINUANCE of the benefit and not its *bestowal* or *reception*, depends upon the future fulfilment of these conditions. As a further proof of the illogicalness and inconclusiveness of this opinion, we call attention to the assertion that the declaration, "The Holy Ghost who sanctifieth *me* and all the elect people of God," is termed another instance of the "charitable hypothesis," it being apparently taken for granted that "elect" is used in the Calvinistic sense—and that Lord Langdale, according to the English Churchman, made the ludicrous mistake of *saying* "and all mankind," which would be exceedingly charitable on the part of the Church, had it been so written.

We have prepared some remarks on the latter part of the opinion, but find they would run to so great length, as to weary our readers if given all at once. We therefore pause for the present, and trust to resume the subject in our next number.

Foreign Intelligence.

We continue our extracts from papers by the *Europa*.

In the House of Lords, on Friday, March 8th, Lord Landsdowne laid on the table certain papers to show that 400 or 500 schools of the establishment received Government grants without having subscribed the Management Clauses. He also animadverted on a passage of Mr. Talbot's Speech, chairman of the great meeting at Willis's Rooms.—Lord Stanley explained the meaning of that gentleman, who had reference to present restrictions and not past grants.

On the same day in the Commons, Lord John Russell stated that a bill for abolishing the Lord Lieutenancy of Ireland was in contemplation by the Government.

On Tuesday, March 12, a committee was appointed to search the Journals of the Commons, for such precedents or acts as relate to the admission of Jews or others without being sworn on the Holy Gospels. This has reference to the case of Baron Rothschild.

On Friday, March 15, the Chancellor of the Exchequer stated that the surplus income for the year ending 5th April, would be £2,252,000.

On Monday, March 18, a motion for the abolition of the African Squadron was defeated by a vote of 232 to 154. Lord John Russell had threatened that he would resign if it was carried.

In the Lords, the same evening, Lord Malmsbury presented some petitions for the cessation of Sunday postal labor, but expressed his dissent, and was supported by Lord Clanricarde, the Postmaster General. It would be impossible to stop the mails on Sunday, without the utmost inconvenience to the country. The Bishop of Oxford thought they might be stopped over the whole country. Lord Brougham asked with a sneer if he *wished to stop the steam mail packets also!* Lord Harrowby said he had sat on a select committee, and that merchants and men of business in Liverpool and other large towns, would not object to be placed on the same footing with those in London.

We give the resolutions in full adopted by Archdeacon Manning and others:—

1. That whatever at the present time be the force of the sentence delivered on appeal in the case of "Gorham v. the Bishop of Exeter," the Church of England will eventually be bound by the said sentence, unless it shall openly and expressly reject the erroneous doctrine sanctioned thereby.

2. That the remission of original sins to all infants in and by the grace of baptism is an essential part of the Article, "One baptism for the remission of sins."

3. That—to omit other questions raised by the said sentence—such sentence, while it does not deny the liberty of holding that Article in the sense heretofore received, does equally sanction the assertion that original sin is a bar to the right reception of baptism, and is not remitted except when God bestows regeneration beforehand, by an act of prevenient grace (whereof Holy Scripture and the Church are wholly silent,) thereby rendering the benefits of holy baptism altogether uncertain and precarious.

4. That to admit the lawfulness of holding an exposition of an Article of the Creed contradictory of the essential meeting of that Article is, in truth and in fact, to abandon that Article.

5. That, inasmuch as the Faith is one, and rests upon one principle of authority, the conscious, deliberate, and wilful abandonment of the essential meaning of an Article of the Creed destroys the divine foundation upon which alone the entire Faith is propounded by the Church.

6. That any portion of the Church which does so abandon the essential meaning of an Article of the Creed forfeits not only the Catholic doctine in that Article, but also the office and authority to witness and teach as a member of the universal Church.

7. That by such conscious, wilful, and deliberate act, such portion of the Church becomes formally separated from the Catholic body, and can no longer assure to its members the grace of the sacraments and the remission of sins.

8. That all measures consistent with the present legal position of the Church ought to be taken without delay to obtain an authoritative declaration by the Church of the doctrine of holy baptism impugned by the recent sentence—as, for instance, by praying license for the Church in Convocation to declare that doctrine, or by obtaining an Act of Parliament to give legal effect to the decisions of the collective Episcopate on this and all other matters purely spiritual.

9. That, failing such measures, all efforts must be made to obtain from the said Episcopate, acting only in its spiritual character, a re-affirmation of the doctrine of holy baptism impugned by the said sentence.

These resolutions are plain and to the point, and substantially at least, may well be adopted as a rallying point for the true sons of the Church of England.

Some of the Gorhamite Journals are in extacies because of a report that the Bishop of Exeter has refused to obey the mandate of the Court to institute Mr. Gorham, and predict his deprivation and all sorts of woes. The course which will probably be adopted is shadowed out in the annexed paragraph, and we trust will calm the fears of these benevolent and far sighted individuals.

THE INSTITUTION OF MR. GORHAM.—We learn that the Lord Bishop of the Diocese, so far from yielding to the decision of the Judicial Committee of Privy Council, will yet adopt every *lawful* measure that may be open to him for a review of the case by a competent tribunal. If, however, no course should be open to him, his Lordship, it is understood, will not institute Mr. Gorham to the living of Bramford-Speke. This will be done by the Judge of the Arches Court, as Commissary of the Archbishop, whose jurisdiction Mr. Gorham invoked by his suit in that Court. An idea has been entertained in some quarters that the Archbishop might institute by holding a special visitation in the Diocese of Exeter. This is altogether erroneous. Such an act on the part of the Archbishop would be schismatical, and therefore uncanonical. The last instance of a metropolitan visitation in this Diocese, was before the Reformation, when the Archbishop exercised legantine powers from the See of Rome. The Reformation re-established the primitive rule of the equality of the Bishops in matters spiritual,—though in certain matters of ecclesiastical polity, it is found convenient that an appeal should lie from the Consistorial Court of the Diocese to the Court of the Archbishop. We perceive that a letter to the Archbishop of Canterbury, is now in course of publication, from the Lord Bishop of this Diocese. Its appearance is looked forward to with interest.—*Exeter Gazette in John Bull.*

THE LATE JUDGMENT OF THE JUDICIAL COMMITTEE.—The *English Luminary* publishes an address from the Ven. Archdeacon Bartholomew, to the Clergy of the Archdeaconry of Barnstaple, in which he says, that the Judicial Committee have virtually exercised that authority in controversies of faith which the Church of England, in her Articles, declares to be vested in the Church alone, and he calls on the Clergy to consider within their respective Archdeaconries, what steps should be taken to assert the maintenance of the true faith of the Church. At a numerous meeting of the Bristol Chnrch Union, a preliminary resolution was unanimously adopted, to the effect that: "Whereas, by the recent judgment of the Court of Appeal, in the case Gorham *v.* the Bishop of Exeter, it was asserted that two opposite doctrines with regard to the Holy Sacrament of Baptism may be legally taught in the Church of England, it is necessary that the Church should forthwith meet in Synod for the purpose of disavowing such assertions, and that in the meantime, until such Synod can be moved, the Bishops and Clergy are solemnly called upon, as far as in them lies, individually and collectively, to vindicate the Church from the imputation under which she lies, by repudiating the decision of the said Court, and by bearing distinct witness to the true Catholic doctrine of of Holy Baptism on every occasion, and in the most public way."

CHURCH EDUCATION IN NEWFOUNDLAND.—The Church is experiencing similar treatment from the Government in Newfoundland, respecting its schools as at home. The Legislature's grant for education, has been given among the Dissenters almost unconditionally, while the Church has been unable to obtain any share of it, on account of the terms insisted upon for its acceptance. The Bishop is laudably exerting himself to remove this injustice.—*John Bull.*

THE NEW CATHEDRAL AT ST. JOHNS, NEWFOUNDLAND.—Great exertions are being made to get this sacred edifice ready for consecration in the course of the ensuing summer. The stoves found necessary in such a climate, have arrived out from England, and the Bishop has been presented with a valuable present of fuel for their use.—*Ibid.*

CHURCH OF SCOTLAND.—From a Clergy List appended to the last number of the *Scottish Magazine*, it appears that there are at present in our sister Church, 115 Clergymen under 7 Bishops.—*Colonial Church Chronicle.*

SOCIETY FOR THE PROPAGATION OF THE GOSPEL IN FOREIGN PARTS.—At a meeting of the Society, Feb. 15, being the day appointed by Charter for the election of officers, the following noblemen were added to the list of Vice-Presidents:—The Duke of Rutland, the Marquis of Exeter, Earl Brownlow, Earl Howe, and the Rev. Lord John Thynne. The following is a summary of the auditors report for the year 1849: annual subscriptions, £35,567 3s. 3d.; life subscriptions, £143 10s.; donations, £6,777 6s. 11d.; collections, £5,883 11s. 7d.; legacies, £4,630 12s. Total, £53,002 5s. 9d. This is independent of monies accruing from rents, dividends, and the royal letter. Some very interesting letters from the Pastor and the inhabitants of Pitcairn's Island, were read, which will be found in a separate article of the present number.—*Ibid.*

JERUSALEM.—*Annual letter of Bishop Gobat.*—No true Christian can fail to sympathize with the strain of humble piety in which the Bishop writes. In contrast to many disappointments, he enumerated with gratitude, various successes which have taken place during the past year, 1849. Amongst these, are the consecration of *Christ Church* on Mount Zion, on January 21st; the establishment of the House of Industry for convicts and inquirers; the establishment of daily prayers in the Jewish Hospital; the prosperity of the Diocesan school and of that at Nablous; the establishment of one at Tiberias, and of another at Salt, in conjunction with the Greek Patriarch. A scripture reader has been sent among the Druses, and the congregation at Cairo appears to be, on the whole, in a flourishing state. The Bishop makes an appeal on behalf of the Church of *St. Mark, Alexandria*, with the condition of which, our readers have been more than once made acquainted. The Bishop concludes his letter as he begins, with soliciting the prayers of all Christians, in behalf of the poor people amongst whom he labors, and of himself.

Subsequently to writing the letter, he was attacked by severe indisposition, from which he has since recovered.—*Ibid.*

A CALUMNY AND ITS APOLOGY.—In the *Protestant Churchman* of the 16th March, appeared the following attack on the Church of the Transfiguration which had been newly opened:

CHURCH OF THE TRANSFIGURATION.—We have been informed that the Bishop of Pennsylvania, when he officiated at this Church, last Sunday, was requested to preach in the Surplice, but refused, and to pronounce the Absolution, which he also declined.

Time passed on and the following brief note appeared in the *Episcopal Recorder* of the 6th inst., from the generous-minded Bishop of Pennsylvania:

(For the Episcopal Recorder.)

PHILA., April 3, 1850.

Dear Sirs,—Please state that an article copied by the *Recorder* from the *Protestant Churchman*, in which it is reported that the Bishop of Pennsylvania had been requested by the Rector of the new Church of the Transfiguration in the city of New-York, to preach in the Surplice, and to pronounce the Absolution, but had declined—was founded in misapprehension. No such requests were made.

But for the expectation that the error would have been corrected before this in the quarter where it originated, I should have asked a place for this communication in the last week's *Recorder*.

Yours sincerely,

A. POTTER.

A vestryman of the highest respectability called at the *Protestant Churchman* office, to see who was the author of this wicked misrepresentation, and was told by the Publisher, he could not say who was the author. He was then asked who were the editors? "He could not say—*he was responsible*."! The Rector of the Church attacked called on the Rev. DR. ANTHON, as we are informed, and the result of the interview was the following lame apology which appeared last week:

CHURCH OF THE TRANSFIGURATION.—The article which appeared in our columns, in relation to this Church, came, as we supposed, from a reliable source. Had we received the following note from Bishop Potter, it would have been published at once with great pleasure. But it never reached us, and we are now indebted to the kindness of the Rev. Mr. Houghton, for a copy:

To the Editor of the Protestant Chvrchman—

My attention having been called to a short article in your last paper, in which it is reported that the Bishop of Pennsylvania declined *requests* that were made to him, at the Church of the Transfiguration, on Sunday, the 10th inst., to preach in the Surplice and to pronounce the Absolution, it is but justice to the Rector of that infant parish, to state that the report is founded in entire misapprehension. No such requests were made, and the subscriber has reason to believe that the Rector has no disposition to depart from the established usages of the Church. Please give this note, or its substance, and oblige.

Yours Respectfully,

A. POTTER.

As the letter was addressed to a *nobody*, of course NOBODY got it. We think the facts above stated, will show who is responsible for the conduct of that sheet, and teach more caution for the future.

New Publications.

IRVING'S WORKS—MAHOMET AND HIS SUCCESSORS. Vol. 2. N. York, G. P. Putnam. pp. 500

This comprehends the period of Moslem conquests from the year 622 to 710. The early triumphs under the first Caliph, Abu Beker, the splendid Caliphate of Omar, and the onward progress of the Mahommedan arms under Othman and Ali, with the subsequent dissensions which sprung up among the followers of the false prophet, are depicted in the author's flowing, graphic, and polished style.—The accounts are derived mediately from Arabian historians and chronicles, and possess all the interest of romance and daring; this is especially the case with the conquest of Syria—the sieges of Aleppo, Damascus, and Antioch—the invasion of Persia—and the victories over the wild tribes on the north coasts of Africa, which are profusely strewn with picturesque descriptions, and abound with instances of individual heroism. The author does not attempt to give a critical or philosophical history of these transactions; nor has he collated the accounts of the Greek historians of the period; but seems to have followed implicitly the more vivid and attractive pages of the oriental writers. At the close of his work, the Arab conquerers are mustering in dark clouds on the African side of the straits of Hercules, and threatening portentous war and disaster to the Spanish Goths. We trust that our author will continue the narrative of the conquest of Spain, which to him must seem a labor of love; and also trace out the course of the Eastern dynasty, and depict the splendors of the Caliphs of Bagdad.

WOMAN IN AMERICA, her Work and her Reward, by Maria J. McIntosh. D. Appleton & Co. pp. 155.

This volume contains much sound thought, fine sentiment, and useful instruction in a brief compass. The leading characteristics of society, in the several grand divisions of this country, are sketched with correctness and precision, and the corresponding duties of the gentler sex are well delineated. Our authoress also possesses a great power of satire in describing the importation of foreign follies; and offers profitable suggestions on the regulation of family employments and duties, and the wisdom of living within one's means. She also manifests a kindness of heart, and genuine spirit of philanthropy, which cannot but command the respect and attention of the reader.

THE HUNGARIAN REVOLUTION, by Johann Pragay; New-York, G. P. Putnam. Pp. 176.

The Author held, some time, an official station in the Ministry of War under Kossuth, and was Adjt. Gen. of the Army under him. The account of the Revolution is clearly described, and the several steps both of early success and of final defeat pointed out in a succinct and intelligible manner. Sketches are added of the principal actors in these transactions.—Kossuth, Klapka, Goergey, Bem, and others. It is published in Mr. Putnam's accustomed style.

THE WOMEN OF THE AMERICAN REVOLUTION, by Mrs. Ellet, vol. 3. New-York: Baker & Scribner. Pp. 396.

Twenty-two articles are embraced in this volume, many of them highly interesting, and shedding much light on the trials and sufferings incident to that eventful period, especially as to the conduct of the war in South Carolina. It is neatly published.

LECTURES ON ART AND POEMS, by Washington Allston; edited by Richard H. Dana. New-York: Baker & Scribner. Pp. 380.

These productions of a distinguished artist and estimable man, will be gladly welcomed by the literary world. The Introductory Essay, especially, is worthy of a careful study, on account of the true philosophy which pervades it, the high and pure tone of morality inculcated, and the religious feeling manifested. Then follow three lectures on Art, Form, and Composition; in which the principles of the writer appear profound and just, and the illustrations highly felicitous. The Poems are pleasing and graceful; distinguished by smoothness and softness more than power and vigor; the measures flow equably, and the rhyme is, in general, accurately preserved. The editor promises another volume of biography and correspondence, which announcement we receive with much pleasure. This is produced in a manner highly creditable to the publishers.

No. 7 of APPLETON'S DICTIONARY OF MECHANICS AND ENGINEERING has been published. Among the more important contents are,—*The Conway Tubular Bridge; The Cop Spinner* of George H. Dodge, of Mass; *The Corn Mill* by William Fairbairn, Manchester, which is very fully described and minutely illustrated; also that of Messrs. Cartier & Armengaud, France; a valuable analysis of *Anthracite* and *Bituminous Coals* in Pennsylvania; Whitman's *Corn-Sheller; Lindsay's Counter-Proportional;* Nevin's *Cracker and Biscuit Machine;* McAlpine's *Moveable Crane*, Brooklyn; *Cutting Engine* of Mr. Gaume, Cincinnati; and Cutting Tools in their several varieties. This number contains 125 illustrations, some of them very complicated, and executed with much skill and labor.

The EVERGREEN for April contains a fine engraving of the *Garden of Gethsemane*, and several articles appropriate to the Easter season. The article on *Reverence* is replete with wholesome truth and seasonable instruction. The *Christian Parlor Magazine* for April is also handsomely embellished, with some very good reading. The *Children's Magazine* for April is an excellent number of this admirable publication. Every child should subscribe to this magazine, that wants to be instructed in the truths of the Gospel and the ways of the Church. The *Charleston Gospel Messenger* has been received; also the *Home and Foreign Record*—(Presbyterian.)

A Pamphlet has been sent us entitled—DOCUMENTS RELATING TO THE CASE OF CHRIST CHURCH, NEW BRIGHTON. We do not find anything new in it, of consequence, and hope we said enough about the case last autumn to satisfy our readers. As the proceedings taken in this matter will probably be investigated elsewhere, we have an additional reason for silence.

The TRUE CATHOLIC for April is an highly instructive and able number. The next month commences a new volume, and we trust that a large addition will be obtained to the subscription list of this well conducted and powerfully written Church periodical.

The *Spirit of Missions* for April, the *Moravian Church Miscellany*, and the *Sailor's Magazine* have also been received. Also LITTELL'S LIVING AGE, Nos. 308 and 309.

THE DIARY OF A PHYSICIAN IN CALIFORNIA—Jas. L. Tyson, M.D., and published by Messrs. Appleton, in addition to the usual incidents of travel, and many lively descriptions of men and manners in that region, gives much important information as to the climate, the diet to be followed, diseases, &c., and thus forms a useful manual for the emigrant thither.

Domestic Intelligence.

DIOCESE OF CONNECTICUT.—Bishop Brownwell has commenced his Spring Visitation, with the following Confirmations, viz.:

March 29, Wallingford, 3.
" 30, Fair Haven, 14.
" " West Haven, 8.
" 31, New Haven, (St. Paul's) 36.
" " " (Trinity) 30.
" " " (St. Thomas') 15.

—*Calendar.*

WESTERN NEW-YORK.—On Sunday, April 7th, Bishop DeLancey visited St. John's Church, Vienna, where he preached morning and afternoon, and confirmed *two* persons at the former service. Prayers and the confirmation preface were read by the Missionary of the station, the Rev. Mr. Wheeler. The services were held in the new church edifice erected under his labors, which, although unfinished, is used for worship. Among the congregation was an aged and venerable couple, now rejoicing after many years of disappointment and deferred hope, in the sight and use of a small but handsome stone church, for that worship of God in a Liturgy to which they have clung with unbroken attachment for so long a period.

This service concluded the first published visitation of the Bishop for this year.

The following is a *summary* of the confirmations:—

St. Mark's Church,	Penn Yan	- -	6
Zion	do	Fulton - - -	4
St. James'	do	Pulaski - - -	4
St. John's	do	Canandaigua - -	8
St. Luke's	do	Rochester - -	21
Trinity	do	Rochester - -	2
Grace	do	Rochester - -	9
Christ	do	Pittsford - -	5
St. Peter's	do	Auburn - -	15
St. Paul's	do	Waterloo - -	14
Trinity	do	Geneva - -	20
Trinity	do	Seneca Falls - -	7
St. John's	do	Vienna - -	2
Confirming in all		- -	117

Ordaining 1 Priest, instituting 1 Rector, Consecrating 1 Church, administering the Communion 5 times, and preaching 21 times.—*Gospel Messenger.*

NEW JERSEY.—*Vernal Visitation.*—On Friday, 29th March, (Good Friday) in Trinity Church, Fairview, in the afternoon, the Rev. Mr. Bradin read prayers, and the minister, the Rev. Mr. Hallowell, catechized the children, and the Bishop examined them, confirmed 3 persons, and preached.

In the evening, in St. Stephens' Church, Churchvile, (Beverly,) the Rev. Mr. Bradin read prayers, and the minister, the Rev. Mr. Hallowell, catechized the children, and the Bishop examined them, confirmed *one* person, and preached.

On Sunday, 31st, (Easter Day) in St. Andrew's Church, Mount Holly, the Rev. Mr. Bradin read prayers, the Rector, the Rev. Mr. Morehouse, catechized the children, and the Bishop examined them, and preached. The Rev. Mr. Parsons was present. On Monday, April 1, (Monday in Easter week) the Rev. Mr. Bradin read morning prayers, and the Bishop preached, and administered the Holy Communion, assisted by the Rector. The Rev. Messrs. Germain and Parsons, were present.—*Missionary.*

On Thursday, 4th, in Trinity Church, Moorestown, the Rector elect, the Rev. Mr. Randall, read evening prayers, and the Bishop preached, and confirmed one porson. On Friday, 5th, the Rector elect, read morning prayers and catechized the children, and the Bishop examined them, preached, and administered the Holy Communion.

In the afternoon, in St. Mary's Church, Colestown, the Bishop read prayers and preached. The Rev. Mr. Bartlett was present.

In the evening, in Grace Church, Haddonfield, the Rector elect, the Rev. Mr. Bartlett, read prayers, and the Bishop preached. On Saturday, 6th, the Rector elect, read morning prayers, and the Bishop preached and administered the Holy Communion.—*Banner.*

ALABAMA.—On the 3d Sunday in January, John M. Mitchell was admitted to the order of Deacons, by the Bishop of Alabama, in Christ Church, Tuskaloosa. The candidate was presented by the Rev. J. M. Bannister, and the sermon was preached by the Rev. J. S. Marbury.—*Banner.*

WISCONIN.—We have received the Journal of the Convention of this Diocese, held in Trinity Church, Janesville, June 13th and 14th last.

The Bishop and seven of the clergy were present, and thirteen delegates from five parishes attended.

We find the following summary of the official acts performed by the Bishop:—

Confirmed, 92. Ordained Deacons, 2. Priests, 1. Licensed Lay-Readers, 10. Candidates for Holy orders, 11. Marriages, 3. Laid Corner Stone, 1. Received Priest, 1. Baptized Infants, 12. Adult, 1. Transferred Candidates, 2. Transferred Priests, 2. Displaced 1 Priest.

Standing Committee elected.—Rev. B. Akerley, T. J. Ruger, D. Keene, James Abercrombie, Messrs. J. B. Doe, Cyrus Hawley, A. W. Hatch, J. E. Cowles.

Delegates to *General Convention.*—Rev B Akerley, S McHugh, S Millett, J L Breck, Messrs J B Helfenstein, J B Doe, A H Smith, A W Hatch.

Trustees of General Theological Seminary.—Rev F W Hatch and Melancthon Hoyt, and I. J Ullman, Esq.

The number of Clergy in the Diocese, is 22; and the organized Parishes are 30.

We give the concluding remarks of the Bishop's Address:—

BISHOP KEMPER'S ADDRESS.—*Wisconsin.*—The future prospects and present position of the Church in this Diocese, are subjects to my mind of the deepest interest and anxiety. A people comparatively poor and necessarily occupied with the various duties of new settlers, are anxious for the ministrations of the Gospel. Congregation after congregation can be organized and built up. But whom shall we send to proclaim to them the riches of the Grace that is in Christ Jesus—and how shall they be supported? The experience of the few past years must satisfy us that our reliance upon the Board of Missions, should be as slight as possible. Two clergymen have left us because they could not be sustained, and others feel as if they ought to follow their example for the same cause. And others, I know, are struggling with poverty, and almost with want. Under these circumstances, I must appeal to the laity, and I trust I can appeal to them in confidence. Can not, dear brethren, cannot efforts, cannot even sacrifices be made for the glorious cause, in which the present peace and everlasting consolation of yourselves and children are deeply and permanently interested? I beseech you make it a subject of serious deliberation with your Christian friends, and of earnest private prayer. *Let each parish try if it cannot at once support its minister.* Who gives the tenth of his income to the cause of God and of His Church? And is it not a duty so to do? Are we not expected to give as freely as we have received? And will not even a cup of cold water, given from holy motives, be remembered and rewarded? The earth is the Lord's and the fulness thereof. Let us return to Him for His worship and service, a portion of His gifts. There is that scattereth and yet increaseth. Many a parish can afford as much again as it now pours into the treasury of the Lord. But not only is the worship of your own sanctuary to be sustained; you should delight in the privilege of sending heralds of the cross to our distant and waste places.

Now is the time, brethren, for strenuous and successful exertions. We learn, from the daily papers, that two hundred and two congregations have been organized in this State by a highly respectable association of professing Christians. At the present moment we want eighteen clergymen or missionaries, besides one or two itinerants. I would that all the members of the Church now in the Diocese, be ascertained and found out, and the Gospel be brought to their doors, with all its vivifying truths and sanctifying tendencies at least four times a year.

May then every parish that is organized, endeavour to become self-supporting. May all the missionary collections required by our canons, be punctually, faithfully, and generously made. And let us often ask ourselves: what do we with all our high privileges, and, I fear, frequent boastings,—what we do more than others? There is much land to be possessed; it is fertile and full of promise. And brethren, it is in fact our duty, a duty of the most imperative nature, for which we must at a future day account,—it is our duty to do good, especially unto those who are of the household of faith.

At our primary convention, I urged various topics upon your attention, which I will not now repeat. I am ready to co-operate with you in promoting the spiritual welfare of that Zion which we love—in duly nourishing and teaching the lambs of the flock, by the establishment of parochial and other schools, and of interesting our brethren, relations, and friends, who reside in older Dioceses, in those efforts which are necessary for the growth and permanency of the Kingdom of God into this State.

CLERICAL CHANGES.

The Right Rev Bishop Southgate, requests that all letters and papers be directed to him at Portland, Maine.

The Right Rev Dr Upfold, requests that all letters and papers be directed to him at LaFayette, Indiana.

Rev Theodore B. Lyman, from St John's Church, Hagerstown, Md, to the Rectorship of Trinity Church, Pittsburg, Pa—after 1st May next.

Rev Samuel C Stratton has been received on letters dimissory, from Pennsylvania, and become the Rector elect, of St Peter's Church, Berkeley, at Clarksborough, New Jersey.

Rev Benjamin Hutchins, from Penn. to Albion, Illinois.

Rev Zechariah Goldsmith, from Iowa to Rock Island, Illinois.

Rev S A Child, removed to Warsaw, Illinois.

Rev J Calhoun, from Penn. to Galena, Illinois.

Rev T H Quinan, to Baltimore.

Rev Geo H Manser, from Christ Church, Montpelier, to St Peter's Church, Bennington, Vt.

Rev P S Chauncey, has resigned the Rectorship of Christ Church, Hartford, Ct.

Rev S M Rice, Missionary at Jordan and Marcellus, has removed to Marcellus.

Rev. Collis J Potter, frem St Matthews Parish, E Plymouth, to All Saints Church, Wolcott, Ct. P O address, Waterbury, Ct.

Rev Richard H Wilmer, to the charge of Meade Parish, Va. Address Middlebury, Loudoun Co., Va.

Rev. Samuel Goodale, from Emmanuel Church, Norwich, W N-York, to St Luke's Church, Kalamazoo, Michigan.

Rev J W Hoffman, to St Peter's Church, Monroe, Ct.

Rev Jos Brewster, to St Paul's Church, Wallingford, Ct.

Rev Thos B Lawson, to Early Grove, Marshall Co, Mississippi.

Rev G B Sturges, from St Mark's Church, Mill Creek, to St Paul's Church, Marion, Ohio.

Rev H M Denison, from Williamsburg, Va, to be the Assistant Minister of Christ Church, Brooklyn.

The Rev. Henry Olmstead, Jr., has resigned the Rectorship of St. Stephens, Ridgefield, and accepted a call to the new parish of Trinity Church, Ansonia, New Haven County, Connecticut.

Died.

In this city, on Friday, March 22d, Miss Eunice Hall, aged 80. Though brought up in principles of dissent from the Church, she joined its communion in early life, and continued in it to the last, faithful in cultivating the principles and affections of the gospel and the sound doctrines of the church, and manifesting them in her character and life. It is remarkable that although about half a century had elapsed since she left her first parish, Trinity church, New Haven, yet her last public communion was, as her first had been, in that parish, during a visit to it a few months before her death; her health, after her return, preventing her wonted regular attendance in St. John's Chapel, New York, of the congregation of which she had been a member for about thirty years. Her life [illegible] had been eminently useful; she having devoted some thirty years of it to faithful assiduity in the good work of female education: directed not merely, though very successfully, to the intellectual, but also to the spiritual culture of her pupils; of whom—it is a circumstance of holy christian interest—that the first four of whom she had charge partook of the Holy Communion with her a short time before her death. She retired from her profession, and removed to this city, about thirty years ago; where she spent the remainder of her days as an exemplary christian, revered and beloved, as well by the many friends who here became acquainted with her, as by the very many who had known her as the accomplished and faithful instructress of themselves or of those dear to them. Although, as was to have been expected, her protracted illness was not without effect on her mind: yet it pleased God that, as her end approached, she was enabled to give evidence of intelligent and discriminating thoughtfulness, that manifested a clear mind, and a soul calm in the contemplation of death, and fitted by grace through faith, for blessedness of death in the Lord.

Notices.

CALVARY FREE CHURCH, WILLIAMSBURGH,
Third street, near Grand.

The Rev. Mr. Clements, assistant minister of St. Ann's, Brooklyn, will, by divine permission, preach in this Church, on Sunday evening next.

Service to begin at 7½ oclock.

Apr. 20, 1850.

FREE CHURCH OF THE HOLY MARTYRS,
Ludlow Street, near Grand.

Rev. J. W. Clarke, Rector of Calvary church, Brooklyn, will preach to this congregation to-morrow evening.

April 20, 1850.

CHURCH OF THE CRUCIFIXION,
University Place, between the University and Eighth st.
REV. J. F. SCHROEDER, D. D., Rector.

Course of evening lectures on Primitive Christianity.

Lect. IV, (on Sunday, April 21,) *The Life, and Writings of Justin Martyr.*

Service at half-past 7, P. M.

BURLINGTON COLLEGE.

The Eighth Term of this Institution will open on the 1st day of May, 1850. Early application is requested, either to the Rt. Rev. George W. Doane, President, or to the Rev: James W Bradin, Rector. 3m

ST MARY'S HALL, BURLINGTON, N. JERSEY.

The Twenty-seventh Term of this Institution, will open on the 1st day of May, 1850. Early application is requested, either of the Rt. Rev. George W. Doane the Bishop of the Diocese, or to the Rev. Reuben J. Germain, Principal

QUARTERLY SERMON.

The Rev. Stephen H. Tyng, D. D. Rector of St. George's Church of the Epiphamy, 139 Stanton St., between Essex and Norfolk Sts., on Sunday evening, April 21. Service to commence at 7¾ o'clock. A collection will be made in behalf of this church.

April 20, 1850.

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 9th inst, viz:

St Paul's, Castleton, S I, ½, 5 65; Meherrin par, Greenville Co, Va, 13; S B B, per editor of Banner of Cross, ½, 50; St Johns, Portsmouth, N H, (Jews), 22 30; Grace ch, Whiteplains, N Y, 14 50; Zion, Morris, N Y, 5 62; thro' J B Dow, Esq, Treas, Mass, St Andrews, Hanover, 20; St Johns, Wilkinsonville, 12 90; St Pauls, Boston, 6 30; Grace ch, Boston, 76; Christ, Cambridge, 13;—128 40; St James, Fairhaven, Ct, 5; Christ, Pottstown, Pa, 10; ch of Epiphany, S S, N Y, 5 55; total 210 02.

THOMAS N. STANFORD, Treas.,
New York, April 16, 1850. 139 Broadway.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received, since acknowledgement of 9th inst, the following contributions, viz.:

Grace, Jamaica, Rev Dr Johnson, 22 60; ch of Epiphany, N Y, Rev Lot Jones, 7 97; and S S, 5 50; Zion, Morris, Rev A B Beach, 8 85; and Easter offgs, 12 47; ch of Holy Cross, Troy, Rev J T Tucker, 40; Christ ch, Balston Spa, Rev G J Geer, 37 50; Christ, Rye, Rev J C Bull, 30; St James, North Salem, 1 31; and Christ, Patterson, Rev O H Smith, 1 49; Zion, Sandy Hill, 3 98; and St James, Fort Edward, Rev S B Bostwick, 2 02; total, 173 69.

C. N. S. ROWLAND, Treasurer,
April 16, 1850. 55 Water-st.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 2th inst, viz:

St Georges, Fredericksburg, Va, Africa, 10; China, 5; S S of same, ed, China, 25; do for Africa, 5; 45; J R Lee, Esq, of Leaksville, N C, 5; do Mrs L M Nelson, 2; Ladies Bible class mis'y soc'y, St Philips, Philadelphia, for ed of a child, China, 25; Ladies' Sewing soc'y, St Paul's and Trinity chs, New Haven, Conn, 25; Juv mis'y as'n, ch of Ascension, N Y, ed, China, 25; do, Greece, 20; Africa, 18 96;—63 96; Christ, Macon, Ga, for ed, Africa, 2 40; Christ, New Brunswick, N J, Constantinople, 10; St Johns, Elizabethtown, N J, 9 32; 'Sigma,' Detroit, Mich. 4; St Pauls, Glen Cove, L I, 3 25; St Pauls, Concord, N H, ½ from its self denial during Lent, 4 20; St Johns, Norristown, Pa, 31 59; Trinity, Natchez, Miss, by Bp Green, 85 10; S S, St Johns, Troy, N Y, ed, China, 25; part offgs at Easter of St Pauls, Troy, N Y, of which 10 for Africa, 100; S S, Trinity, Newport, R I, ed, Africa, 10; female Bible class, St Pauls, Philadelphia, ed Ellen May and Samuel McCoskry, Africa, 40; thro' H Trescott, R A, Charleston, S C, ch in Upper St Johns, 50; Mon Mis'y Lec, 3 49; Rev B C Webb and mis'n, Africa, 20; St Michael's, Charleston, 35 59; do, Greece, 1; do, Africa, 2;—112 08; St Pauls Cincinnati, O, 32 70; St Helena, Beaufort 46; Mrs Mary Barnewall, ed, China, 25; do John J, S S, Africa, 10,—81; Trinity, Oxford, Pa, Africa, 5 60; Christ, Millwood, Va, Mrs O N Meade, 5; S S, Epiphany, N, Y, 5 55; St James, Newtown, China, 13; Zion, Morris, Otsego, N Y, 7 05; ladies' mis'y soc, Dexter, Mich, ½, 3; S B B, thro' editor of Banner of the Cross, 50; St Pauls, Louisville, Ky, China, 30; Africa, 30;—60; Christ, New Orleans, S S, ed, China, 25; St Georges, Beekman st, N Y, a member, Africa, 10; female mis'y soc, Trinity, Washington, D C, 25; total, 927 68.

J. SMYTH ROGERS, Treas.
New York, April 15, 1850. No. 2 Park Place.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since 11th inst.

Christ, Danville, Pa, Rev J J Elsgood, 3 50; ch of the Holy Comforter, Rev D V M Johnson, 2 43; ch of St Cornelius the Centurion, Rev Dr McVickar, 1; B G Trevett, remit'e, 10; total, 16 93.

Donations and subscriptions thankfully received by

THOMAS C. BUTLER, Treas'r and Agt.
New York, April 18, 1850. 20 John street.

THE POOR.

The subscriber, Rector of the church of the Holy Evangelists, gratefully acknowledges the receipt of the following donations for the poor.

From J E C, 3.

Further donations will be thankfully received if left with Messrs Stanford & Swords, 137 Broadway, or with

BENJ. EVANS, 172 Broome St.
April 16, 1850.

Advertisements.

SIMEON'S WORKS.

THE Entire works of the Rev. Charles Simeon of Cambridge, with copious Indexes, edited by the Rev. T. Hartwell Horne, B. D., in 21 vols., 8vo, a new edition, $35.

STANFORD & SWORDS,
137 Broadway.

REMOVAL.

D. APPLETON & CO. have removed from 200 to 191 Broadway, corner of Dey street, up stairs, which they will occupy until their store is rebuilt.

Prof. Thacher's Cicero de Officiis.

D. Appleton & Co. publish this week: M. Tullii Ciceronis de Officiis. libri 3, with English notes, chiefly selected and translated from the edition of Zumpt and Bonnell, by Thomas Thacher, Assistant Professor of Latin in Yale College. 12mo. 90 cents.

⁂ Teachers desirous of examining this volume, with a view to its introduction into their classes, can be supplied with a copy gratis on application to the publishers.

D. A. & CO. publish the following Greek and Latin Text Books.

Arnold's First and Second Latin Book and Practical Grammar. 12mo. 75 cents.
Arnold's Latin Prose Composition. 12mo. $1.
Arnold's Cornelius Nepos, with notes. $1.
Arnold's First Greek Book. 62 cents.
Arnold's Greek Prose Composition. 12mo. 75 cents.
Arnold's Greek Reading Book. Edited by Spencer. 12mo. $1,25.
Boise's Greek Prose Composition. 75 cents.
Livy, with notes, &c., by Lincoln. $1.
Tacitus's Histories. Notes by Tyler. 12mo. $1,25.
Tacitus's Germania and Agricola. Notes by Tyler. 12mo. 62 cents.
Cæsar's Commentaries. Notes by Spencer. 12mo. $1.

NEARLY READY—
Cicero's Select Orations, with notes by Prof. Johnson.

ORIGINES ECCLESIASTICAE new edition, 1850—The antiquities of the Christian Church, with two Sermons and two Letters on the nature and necessity of absolution. By Joseph Bingham, reprinted from the original editions of 1708 and 1722, with an enlarged analytical Index, in 2 large royal 8 vo. volumes, price $7,50.

STANFORD & SWORDS,
139 Broadway.

BOY'S BOARDING SCHOOL at Goshen, Orange Co., N. Y.—The Principal of Farmer's Hall Academy will continue to receive into his family a limited number of pupils, who will receive instruction in the Academic classes, and also pursue their studies, and spend their hours of relaxation at home under the charge of a teacher.

This happy combination of the advantages of a public and private education, it is believed, affords an opportnity to those desirous of sending their Sons into the country, seldom to be found.

The New York and Erie Railroad enables parents from the city to visit Goshen, remaining eight hours, and returning daily.

The next session of this school will commence on Monday the 29th of April, and continue twenty-two weeks. Circulars containing terms and further particulars may be [illegible]d at the Book stores of Mark H. Newman, 199 Broadway, and T. F. Crowen 599 Broadway. The Principal may be seen at the New England Hotel above Trinity Church, on Thursday the 18th and 25th inst., from 10 A.M., to 3 P.M., or he will call on those who desire it on the Fridays following.

D. L. TOWLE, A. M. Principal.

April 10,—2w.

CHURCH ORGANS

FOR SALE At H. A. Seaman's Organ Manufactory, 204 Bleecker st., cor. of Cottage Place.

One 8 stop organ with swell shifting movement and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case, 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Psalms, Chants, Choruses and Anthems.

N. B. The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850,—tf

ORGAN MANUFACTORY, 548 PEARL STREET:

NEW ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved*, That our thanks are eminently due to Mr. G: JARDINE, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations.

"*Resolved*, That in view of the above, the Vestry do present to Mr. Jardine, the sum of Two HUNDRED DOLLARS, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.

(Signed,) "B. H. WILSON, *Sec'y and Treas.*
"JAS. G. HENNING, *Chairman.*"

☞ Mr. Jardine respectfully solicits orders which will be most faithfully executed.

April 20, 1850,—tf

LITTELL'S LIVING AGE, No. 310, 12½ cents.

CONTENTS.

1. Footprints of the Creator, *North British Review.*
2. Life of David Scott, *Spectator.*
3. Cardinal Pacca's Memoirs, *Do.*
4. Burnet on Portrait Painting, *Do.*
5. Francis Jeffrey, *Do.*
6. The Micmac's Bride, *Frazer's Magazine.*
7. Campbell *vs.* Denman, *Spectator.*
8. Arctic Enterprise, *Do.*

Poetry:—Godiva, Prayer for Guidance.

Short Articles:—Panorama of the Arctic Expedition, Mrs. Bartley, Washing Liquor, Homeric Table, Annexation of Canada, Raquette River.

☞ A new volume has just commenced

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A SITUATION wanted as Governess.—A young lady well qualified to give instruction in the branches of a polite education including the French language and Music, desires a place as Governess, and would prefer a situation in the South or West. Satisfactory refferences given. Address A. B. at this office. 2w

MOUNT ALBAN, D. C.

THE next session of the Institute at Mount Alban will commence on Wednesday, May 1st. Applications for admission or for information respecting terms, course of study, &c., should be addressed "Rev. Anthony Ten Broeck, Georgetown, D. C."

April 20,—3t.

A LADY whose course of instruction comprises English, singing and Drawing, wishes to form an engagement as visiting teacher, also, to board in a family where her instructions would be deemed an equivalent. References exchanged. Address X Z office of the Churchman.

April 20—2t, $

SCHOOL, New Haven Conn. The Summer term of the Misses Edwards' Boarding and Day School will commence on the second Wednesday in May,

April 20 1850—3t, $

A SITUATION as English Governess in a family or School, is desired by a Churchwoman who has had much experience in teaching, and can give satisfactory references. Having been accustomed to a Southern climate, she would have no objection to going to the South and remaining throughout the year. Please apply at 161 Green Street.

April 20, 2t $

Imperfect in original

Poetry.

For the Churchman.

Mr. Editor,—Some days ago a venerable churchman of 1834 met me. He was sallow and wrinkled, and so shrunken in dimensions that he could scarcely be recognized as one of the fair, well-proportioned family of 1850. Yet I was glad to see his good old face and we shook hands. With his withered finger he pointed out to me a verse of Scripture followed by some lines, of which there was not the slightest trace in my memory, and as he did so, he whispered soothingly, "Being dead yet speaketh." Then I thought within myself, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power." If you think proper, will you insert the following stanzas in your Poet's corner? *

"The living, the living, he shall praise thee, as I do this day."—*Isaiah xxxviii, 19.*

Life is a precious gift, altho' it be
Chequered with many cares; around us, free
God's wonders to behold, in earth and sky,
And feel the immortal spirit soar on high,—
Bowed down by sorrows, yet to burst the thrall,
And gain improving wisdom in it all,—
Fettered by silken bands of sense and sin
To break them,—struggling onward but to win
The love of life eternal!—this *does* give
A preciousness to life: this is to live!

The worm may ravage in the opening rose,
Rifling its beauty ere its leaves unclose,
Marring its fairness, yet the odors spread
A fragrant perfume round its native bed;
So, though the canker worm of sin deface
God's noblest work,—yet does this matchless grace
A precious hope in Jesus freely show,—
Crown of life's happiness and solace of each wo,
His blessed name, when earth's vain joys are sped
Is sweeter to the soul than perfumes shed
From India's fragrant groves,—it speaks of peace!
And bids the care-worn Pilgrim's sorrows cease.
Life *is* a precious gift, if used aright,
Its paths of sadness lead to joy and light.

M. A. W.

Selected Matter.

(From the London Guardian.)

A First Letter on the Present Position of the High Church party in the Church of England. By the Rev. W. Maskell, Vicar of S. Mary Church, London: Pickering.

Mr. Maskell's letter exhibits arguing too stiff and rigid to be sound, considering the nature of its subject matter. The writer allows no reserve or understanding—no qualification or limitation whatever, on the part of the Church in its acceptance of the Royal Supremacy, but rivets her to the letter of Parliamentary statute on the subject. It would be unfair to judge an individual in this way. Everybody knows how much, even in ordinary compacts between man and man, is often unavoidably left to mutual understanding, and how one or other of the parties may often violate the compact really in claiming the literal fulfilment of it; that literal fulfilment of it not being the fulfilment for which the other really bargained at the first. The law may, in such cases, it is true, bind the man to his bargain, but the law is considered to act only with a legal, and not with a real justice, when it does so. With respect to an individual, then, we take general understanding and intention into account, in deciding on what he really, i. e. fairly, committed himself to, in a compact. And we do not see why the rule, which we use with respect to an individual, should not be used with respect to a body.

Thus much *in limine*. The object of Mr. Maskell's letter is to prove that the English Church absolutely committed itself, at the time of the Reformation, to an absolute power in the State to decide upon and regulate its doctrines and creed. And his argument is, first, that that power is asserted by the Acts of Parliament of that date; and, secondly, that the Church has acquiesced in that assertion. We naturally ask for proof of this acquiescence; for, if this power (whether or not asserted) has never been exerted by the State till this recent case, how can the Church be said to acquiesce in that against which it was never called upon to protest? And to that Mr. Maskell answers, that it does not signify at all, whether it has been exerted or not; that it has been asserted; and that assertion, in the absence of formal opposition on the part of the Church, has bound and committed the Church irrevocably to the acknowledgment of the power asserted, on the principle that silence gives consent.

Now, to this kind of argument, we might, if we chose, first raise the objection—certainly not an unreasonable or inequitable one—that if Mr. Maskell has been so strict in enforcing the letter of the Act of Parliament on the one hand, he should, at any rate, have been prepared to show a literal assent to that act of parliament, on the other. A literalist should, at any rate, be consistent in his literalness; if he is accurate on one side of his argument, he should be accurate on the other too. No law of discussion that we know of, allows an arguer to be strict when he likes, and loose when he likes, and as it suits his object, an exacter to the letter when he calls for an admission, and a reposer in generalities when he states a proof. Let him produce the Church's literal assent to his literal interpretation of an Act of Parliament, instead of referring us to this implied, indefinite, unexpressed, supposed, vague acquiescence, and his argument will stand better than it does now. But, instead of producing this literal assent, we are obliged to say that he endeavours to explain away a literal disclaimer of it. The convocation which gave the title of Head of the Church to Henry VIII., under which title he assumed the powers of the royal prerogative which he did, gave it with the express qualification—*quantum per legem Christi licet*. Mr. Maskell explains that this is no disclaimer or qualification relating to the subject, because it is applied to the title *caput ecclesiae*, which comes after it, and not to the titles of *protector unicus* and *supremus dominus* which go before it—a technical and trivial argument. Every body knows that the title, "Head of the Church," was *the* title in dispute in that day, the selected title to which the powers of the *regale* then attached, and by which they were then expressed. A qualification, then, which was appended to that title, evidently related to the great question of the day, and the claim of the *regale* then put forward.

Waiving these minor considerations, however, we must say of that which appears to us to be the argument of the pamphlet, viz., that the Church has acquiesced in a certain claim, and admitted it to be true, simply because she has been silent while the claim has been unexerted—that it cannot hold upon any principles of common fairness or common sense Who, that knows anything of human nature, and the laws upon which movements, political or religious, proceed, can charge it as a great offence if people do not cry out before they are hurt, do not make a stir before they have a practical grievance, and do not protest against what is still indefinite and in the air. Mr. Maskell, in one page, says, the Church has been "a willing and consenting party" to this claim of absolute control over her creed; "has allowed it by a continued and contented acquiescence for the entire period;" in another, he allows us to say that this claim has only "existed in theory" hitherto; the present being "the first time that it has been brought in operation before us." But what a palpable inconsistency between those two statements; as if it were always to be taken for granted that people acquiesced in a claim simply because they held their tongues while the claim was dormant, and did not act. The history of the Church—of the world—of life, ecclesiastical, social, political, commercial—is one collective contradiction to this most extraordinary assumption. How is it, after all, in multitudes of cases, that it is ever realised that a claim *is* made, except by that claim being acted on? A claim is stated in vague general language, which includes, in the bare letter, any extent of power, but which need not necessarily be understood to include it. In practical operation, this claim, for a long time, does not come out, and so the idea is confirmed that it was not intended. But afterwards it does come out. Then we know, really, for the first time, that it *was* intended. And then, when we know it, we protest; but how can it be fair to condemn a Church for not protesting before this knowledge—to pronounce it absolutely committed in consequence, and fasten upon it an obligation which it never consciously or knowingly incurred? A Church so situated, may fairly say to the State, under such circumstances, if that is really your meaning, I will be off my compact with you; but I will give you time to consider whether that is your meaning or not.

Such a literal and rigid mode of arguing, allowing nothing for general understandings, or intentions, or any unexpressed grounds whatever, in the interpretations of a compact, seems to us liable to hurry the arguer into great cases of *reductio ad absurdum*. The Church, by silence, acquiesces in the assertion of absolute power over her faith, simply because that assertion has been made. Next year, next month, next week, perhaps to-morrow, Lord Campbell, Lord Langdale, and Mr. Lushington, decide, in the Treasury buildings, that the Church of England holds Socinian doctrine; she does, *ipso facto*, become a Socinian community, upon Mr. Maskell's argument. The sovereign power has decided upon her creed, and such her creed is. This power in the state, he says, "is part and parcel of that pure Apostolical branch, the Reformed Church of England; and as she has made her bed she must lie on it." No sane person, in such a case, would say that that Socinianizing result had actually taken place. Mr. Maskell has, therefore, to choose between two alternatives: either there was an understanding on the part of the Church, in accepting the *regale* of the Reformation, and, in that case, she has not accepted it beyond that understanding; or, there being no understanding, and the rigid letter being obligatory, he accepts a conclusion which common sense pronounces false and absurd.

We have gone on the assumption hitherto, of the Crown at the Reformation having really meant all that Mr. Maskell attributes to it, and have discovered that, even on that supposition, his argument does not hold, and that he has to use another, and a most singular assumption too, in order to make it available for his purpose. But, after all, that the Crown ever meant to usurp an absolute power over the Church's creed at the Reformation, is a mere assumption, and one contradicted by the whole circumstances of the case, and the whole line of contemporary comment on the part of our divines. There is one most important point in which the Crown of the day differs from the Crown of the Reformation period, (a point which, strange to say, Mr. Maskell, from the beginning to the end of a pamphlet of seventy pages, professing to settle the great question of the *regale*, has not once alluded to, though it is the ground on which Hooker and the body of our divines justify the whole of that concession of prerogative which the Church made), viz.: that the Crown was then a power within the Church, whereas now, it is a power outside of the Church. As a power within the Church, the natural supposition was, all the time, that the concessions made to it would be used in accordance with Church law, and as a delegation from the Church, to one of her own members.

From the Banner of the Cross.

The East: Sketches of Travel in Egypt and the Holy Land. By the Rev. J. A. Spencer, M. A. Author of "the Christian Instructed." Editor of the New Testament in Greek, with Notes on the Historical Books, &c. &c. Elegantly illustrated from original drawing. New-York, Geo. P. Putnam, 163 Broadway. London, John Murray, 1850.

This is a book of nearly five hundred pages, and both in the printing and in the illustrations, admirably executed. Having received this work at a time when we had little leisure for such indulgences, we have only read a part of it. This however, with a cursory examination of the remainder, is sufficient to satisfy us that it is a work of no common interest, conveying most valuable information in a form which must secure for it a large share of attention. We have real pleasure in welcoming such a work from the pen of one of our clergy. Although Mr. Spencer makes no pretensions to the ambitious design of producing a very learned book, yet his scholarship is sufficiently shown in this work. His book is learned enough to teach the great mass of readers. It is a book *for the people*, bringing before them the places and objects of interest, which crowd the path of its Author's journey through Egypt and the Holy Land, and then directing attention to the history of each, and comparing the past with the present condition of things. We like this work all the more, because it is written in the familiar style of letters to a dear friend. The letters too, were evidently, as the author states, written on the spot, while the impressions were fresh in the mind.

Although the author's journey leads over oft travelled ground, and through scenes familiar to most readers, yet the surpassing interest with which every Christian mind must regard these places, render each new description pleasing and instructive. Besides, every new traveller must see, even these old things, in some new point of view. We can safely affirm that those who are most familiar with the description of these countries, will find abundant interest in Mr. Spencer's lively and faithful sketches of Egypt and the Holy Land. It is an admirable book for family reading, combining happily the agreeable with the instructive, and likely to secure the attention of the younger as well as the older members of the domestic circle.

The tendency of works like these, written by faithful hands, is to impress the mind more strongly with the reality of our faith. As the devout traveller carries us through the scenes where the wonders of Redemption were wrought, these great facts must be more fully realized. The part of this book, which treats of the Holy Land, conveys much of this kind of instruction. We most earnestly commend the work to our readers. And to show that our estimation is not too partial, we add the following strong testimony, quoted from "the Literary World."

The Rev. Dr. Bloomfield, well known by his learned labors on the New Testament, has addressed a letter to Mr. John Murray, respecting Mr. Spencer's book on "the East." We give the letter as indicative, to some extent, of the favor which this interesting volume is likely to meet with in England:—

"Mr. John Murray:

"Dear Sir,—I beg to return you my best thanks for your polite attention in offering to my acceptance a copy of 'Sketches of Travel in Egypt and the Holy Land,' by the Rev. J. Spencer, of New-York. I take a peculiar interest in whatever is written by intelligent travellers in those parts, especially in so far as their investigations serve to *illustrate the Holy Scriptures*, to the interpretation of which the main labors of my life have been bestowed. Accordingly, I have gone over with some care and attention, the greater part of Mr. Spencer's book, and my impression is, that it will be ultimately well received by the reading public in *this* country, as well as in America. It is indeed a work not intended for the learned, but for the great mass of well educated and intelligent persons, by whom it will, I think, be found both *instructive* (as conveying a great deal of valuable information not easily otherwise attainable), and, especially from its peculiar features, as being conveyed in familiar letters, very *interesting*. The eleven lithograph plates (which do great credit to the artist) must be interesting, and the map of the Dead Sea, and the plan of Jerusalem, as it now is, must be valuable in the eyes of all persons of every class.

"The writer is evidently a truly modest man, yet an independent thinker for himself, and who has everywhere chosen to use his *own eyes* and convey his *own impressions* on the deeply interesting scenes brought under his view. There is no aim at *fine writing*, no tendency to *over coloring*, but everything is conveyed with simplicity and strict fidelity; and there is a certain vividness, arising from the matter being written on the spot, while the subjects were fresh in the traveller's mind, and absorbed all his thoughts.

"From some personal knowledge which I have of the writer, I should say that every dependence may be placed on the complete accuracy of the representation which he makes of the state of things in those countries Truthfulness, an earnest seriousness and candor, as they form, I believe, the characteristics of the *man*, so they stamp every page of the *writer*, whose book will be found especially interesting to Bible students, from the attention of the pious writer having been uniformly directed to the illustration of the Holy Scriptures.

"Upon the whole, I feel assured that you will have no cause to regret having undertaken the republication of the work in this country. I am, dear sir, with much esteem, yours very truly.

S. T. Bloomfield."

"4, West Terrace, Park Road,
"Upper Holloway, Feb. 20th, 1850."

Advertisements.

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April 13—3t

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April 13—3t$

JOHNSON ESTATE, BROOKLYN.—The attention of the business readers of the Churchman is directed to the sale of valuable and productive property, houses and lots in the city of Brooklyn, on Tuesday, the 23d of April, on the estate of the heirs of John B. Johnson, by James Cole, at the Merchants Exchange, Wall st., New York. It is the largest and most important sale of Brooklyn property, for the season. It is very central, and much of it in choice locations. To those who are able to hold it, it will liberally repay present and permanent investment.

April 6, 1850. 3t $

REPORT FOR MARCH.—The New York Life Insurance Co., No. 68 Wall st., have issued during the month of March, two hundred and forty four new policies, viz.:

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Farmers	37	Lawyers	9
Clerks	14	Clergymen	2
Public Officers	8	Civil Engineers	5
Manufacturers	10	Hotel Keepers	3
Mariners	5	Teachers	5
Students	2	Others	18
	196		48
		Total	244
Whole number of Policies Issued			5343

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April 13, 1850—3t

PARLOR ORGAN—For Sale, a handsome Parlo Organ, in a Rosewood Gothic Case, containing stop diapason, principal dulciano and flute, and of superior tone and finish. Apply at Bacon and Raven's Piano Forte Manufactory, 162, Centre-st., opposite Canal.

April 6, 1850. 3t

TEACHER.—A gentleman of 12 years experience as a Teacher; a graduate of Trinity College, Dublin, and who has been teaching in a school of high tanding in this Country for two and a half years, desires to procure a situation as Classical or Mathematical Instructor in a school; or to take charge of a school. He is a communicant of the Protestant Episcopal Church. Best of references given. Address G. B. G, Churchman Office.

April 6, 1850. 2t

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Any commands addressed to the office of the *Churchman* shall be duly attended to. The most satisfactory references can be given, if required.

April 6. tf

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Prayers for Children.—By Rev. W. H. Lee. Muslin, 25 cts.

PERIODICAL.

The Children's Magazine, monthly publication, 24 pages, 18 mo.; and three numbers in one quarterly, to save postage to distant subscribers; single, 25 cents per annum, and 50 copies for $10; payable always in advance.

☞ Address all orders for Books, and all remittances to

DANIEL DANA, Jr., Agent.
March 3, 1849. Church Depository, 20 John St

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute.

925 Bells, averaging 537lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

Theodolites, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.

West Troy, March, 1849.
George H. Swords, Agent, 116 Broadway, N. Y.
m26tf

ORGANS.

HENRY ERBEN, 172 CENTRE ST. has constantly on hand Church and Parlor Organs of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3—A Swell Organ, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4.—A Swell Organ, with 4 stops, 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 16 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.

New York, August 4, 1849. tf

ST. MARK'S HALL.—EPISCOPAL BOARDING SCHOOL for boys, Orange, N. J., twelve miles by the Morris and Essex R. Road from N. Y. City.

The Summer Session of this school will commence on the 1st Monday of May, and continue 22 weeks. Circulars, containing particulars and terms may be had on application to the Rector at Orange, or at the Book Stores of Messrs. Appletons, 200 Broadway, and of T. Crowen, 599 Broadway; also at the Church Depository, 20 John-st. References—The Rt. Rev. Bishops Doane and Brownell; the faculty of Trinity College, Hartford, Conn.; Prof. Totten, William and Mary College, Va.; Rev. J. A. Williams, R. L. Patteson, Esq., and Dr. D. Babbit, Orange; the Rev. Messrs. Henderson, Watson, and Southard, and J. C. Garthwaite, and J. W. Condit, Esqrs., Newark; New York, the Rev. Drs. Berrian, Whitehouse, Seabury, Taylor, Price, Tyng, and the Rev. R. Cox, the Rev. Profs. Henry and Haight, the Hon. Samuel Jones, Gen. F. Pentz, Floyd Smith, R. D. Wilks, and A. T. Anderson, Esqrs.

S. S. STOCKING, A. M., Rector.
m 16, 1850, 2 m.

EPISCOPAL ACADEMY OF CONN.

THE next Term of this Institution will commence on the last Thursday in April, and continue 14 weeks. Every branch is taught, requisite to prepare young men for any class in College, and for the active pursuits in life. Pupils will be received into the family of the first Assistant, the Rev. Willard Bryant, at an expense of $55 per term, including every thing except Books, Stationery, and Modern Languages.

The Modern Languages are taught by a competent Professor, at $7, each per term. Bills payable, in all cases, in advance.

Application may be made to the Principal,

S. B. PADDOCK.

Cheshire, Conn. March, 1850.

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion, Miss Ayres, Principal, No. 54 West Twenty-first Street, New York.

The Fall Term of this Institution will commence on the 18th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D.D., No. 110 Twentieth Street; of Messrs. Stanford and Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES.

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

STATEMENT OF THE

"Mutual Benefit Life Insurance Co."

Newark, N. J.—On the First Day of January, 1850

OFFICE IN NEW YORK, 11, WALL ST.

Policies issued prior to January 1st, 1849,		6262	
" " during the year 1849,		1509	7771
Deduct Policies expired and cancelled from May 1st, 1845, to date			2398
Policies in force January 1st, 1850,			5373
Balance January 1st, 1849,		$673,360 52	
Deduct for losses then unpaid,		29,500	$643,860 52
Nett premiums received during the year 1849,		$454,406 26	
Interest " " " "		43,611 95	
Total receipts in 1849,		$498,018 21	
Losses paid	$157,900 00		
Expenses, being charges on the business	16,573 63		
Paid for purchased policies and for commissions	27,570 89		
Physicians, fees	3,246 96		
Interest paid on Scrip	592 29	$205 883 77	$292,134 44
Nett Balance			$935,994 96

*Additional Losses amounting to $40,350 sustained during the year, awaiting proofs of death

ASSETS.

Cash on hand,	$7,120 78
Newark City 6 per cent Bonds,	1,900
Brooklyn,	50,000
Bonds and Mortgages on real estate worth twice the amount,	239,054 57
Real Estate,	16,968 11
Premium Notes drawing 6 per cent, secured by policies,	605,248 04
Loans on Scrip,	6,025 32
Premiums (Premium Notes and Cash) in the hands of Agents and in course of transmission,	9,678 14
	$935,994 96

† Upon 3909 Policies now in force issued prior to January 1st, 1849, (except term policies issued since May 1st, 1848) the Directors have declared a dividend of 30 per cent on the premiums paid at the table rates, being the profits of 1848.

The Directors having paid the Losses that have occurred, and reserved the sum of $376,320 14 and the additional sum of $200,000, of declared profits as required by the By-laws, have ordered the payment of the first and second dividends being those declared on the 1st January, 1847, and 1st January, 1848.

Those holding scrip to be paid on and after March 1st, 1850; at which time the Interest is to cease. Those whose dividends have been placed to their credit to receive the same with interest by a credit on their notes as they mature.

C. GILL, Actuary

DIRECTORS AND OFFICERS.

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† In Scrip to those who have paid their Premium in Cash, and to the credit of those who are indebted to the Company by note for part of the Premiums.

February 4, 1850 tf.

NEW YORK LIFE INSURANCE COMPANY.—Office No. 68 Wall street.—This company was incorporated by an Act of the Legislature of the State, and has now been in successful operation upwards of Four Years, during which time it has issued more than Four Thousand Policies, and paid losses to the amount of $77,000. In many instances, the sums they paid have been the sole dependance of the Widows and Orphans of the deceased, and the only means of their support and maintenance.

Thus, by the payment of a small annual amount, and which almost every person, by industry and frugality, can appropriate from his ordinary income, many families have been preserved from comparative poverty, and enabled to support themselves comfortably and reputably.

The subject of Life Insurance is earnestly recommended to the serious examination of persons in every situation of life, but more especially to those of limited means, or dependent upon salaries for support, believing that it is the best investment which can possibly be made.

The insuring of the lives of Clergymen by their congregations, is now attracting the attention of the religious community, both in this country and in Europe; and many gratifying instances are recorded of the happy effects which have resulted therefrom.

During the existence of this company, four annual dividends have been made—three of fifty, and one of forty per cent.—upon which interest at the rate of six per cent. per annum is regularly paid; the whole of its receipts, after deducting losses and expenses, being equally divided among the parties interested in its policies.

The assets of the Company, liable for the payment of losses, are now upwards of $225,000, which are safely invested, and rapidly increasing.

The premiums upon policies may be paid annually, semi-annually, or quarterly, at the option of the assured; and when they exceed fifty dollars, and the policy is issued for life, sixty per cent. thereof may be paid in cash, and a note, with interest at six per cent. given for the balance.

The terms of this Company are believed to be as favorable as those of any well-conducted similar institution in this country. All losses have been, and will continue to be, promptly adjusted and paid; avoiding all unnecessary technicalities, and nice legal distinctions.

Information and pamphlets, explaining the principles of Life Insurance, will at all times be furnished, upon application at the office of the Company, or at any of its agencies.

MORRIS FRANKLIN, President.
SPENCER S. BENEDICT, Vice-President.
Pliny Freeman, Actuary.

Medical Examiners—George Wilks, M.D., No. 25 Laight street; Cornelius R. Bogert, M.D., No. 5 St. Mark's Place.

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Jan. 29, '49,—tf

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 35 Wall street. Nett accumulated Fund, Aug. 1, 1869, $372.000, securely invested in Brooklyn, and Stocks of the State and City of New York, and U. S. Government.

The fund is rapidly increasing by a widely-extended and prosperous business.

The Company declared a divident of profits of fifty-tw per cent. on all existing policies on the 31st of January, 1848.

Policy holders, whether for Life or shorter terms, participate in the whole of the profits, in accordance with the terms of the Charter.

The premiums are payable in cash, annually, semi-annually, or quarterly, interest being added on the deferred payments.

The cash principle adopted by this Company secures to the parties for whose benefit the insurances are effected the whole of the advantages, without subjecting them to the heavy drawbacks of accumulated premium notes.

Persons may effect insurance on their own lives, and on the lives of others. A married woman can insure the life of her husband, which will inure to the exclusive use of herself, or of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company, 35 Wall Street, or of any of its agents.

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JOSEPH B. COLLINS, President.
Isaac Abbatt, Secretary.
MINTURN POST. M.D., Medical Examiner—who attends at the office daily from 11 to 12 o'clock.
JOS. BLUNT, Solicitor 501 Broadway.
August 18—tf

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The academic year commences on the 1st of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the Rector or his Associate.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

References.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt Rev. T. C. Brownell, D.D., L.L.D., Hartford, Ct.; Rev. S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale, D.D., President Geneva College; Rev. J. Williams, D.D., President Trinity College; Rev. P. A. Proal, D.D., Utica; Rev. S. R. Johnson, D.D., Brooklyn, New York.

March 1—tf

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850—tf No. 120 Bleecker, cor. Wooster st.

DOMESTIC SERVANTS.—Protective Agency (conducted by a Churchman,) at 66 Walker Street. The Clergy and Church Families generally, are respectfully solicited to *patronize* the "Protective Agency," which has been established expressly to supply "Private Families" with "carefully selected" servants—and efficient servants, (especially church-members,) with respectable situations.

Feb. 23 tf$

THE CHURCHMAN Is published every Saturday, at No. 12 John St. Terms, $3 per annum, payable in advance. Sept. 8.—tf

CHURCH REVIEW, and Ecclesiastical Register.—The first Number of the *third* volume of this Quarterly will be published on the first of April next. The Review has received the warmest approbation of a large number of the Bishops, Presbyters, and leading Laity of the Church; and its subscription list has, from the beginning, constantly been increasing. Each Number will hereafter contain at least 160 neatly printed pages; comprising a variety of Original Articles, from the ablest writers in the Church; also Critical Notices of the most important Books issued from the press; and carefully prepared Tables of Ecclesiastical and Literary Intelligence, Domestic and Foreign.

Arrangements are already made to extend the plan of the Review, so as to include hereafter a new Department of American Ecclesiastical History; to be sustained by the Rev. Francis L. Hawks, D.D., L.L.D, Historiographer of the Protestant Episcopal Church in the United States. The opening paper (in the next number) will probably be a History of the Organization of the Church in Pennsylvania, originally drawn up by the late Right Rev. Bishop White, D.D., and never yet published. These Contributions will form a necessary part of the permanent History of our Church; and be secured by copyright for the benefit of the author.

Although the size of the Review will be increased, it will be furnished upon the same terms as heretofore. Persons who wish to secure the series of Historical contributions from the commencement, should subscribe immediately. May we not rely upon your assistance, in sending us, at once, the names of one or more subscribers?

The following gentlemen are among the contributors to the Review:—

Rt. Rev. J. K. P. Henshaw, D.D., Rt. Rev. Alonzo Potter, D.D., L.L.D., Rt. Rev. George Burgess, D.D., Rt. Rev. B. B. Smith, D.D., Rev. Samuel Farmar Jarvis, D.D., L.L.D., Rev. Francis Hawks, D.D., L.L.D., Rev. Prof. Mc Vickar, D.D., Rev. Pres. Hale, D.D., Rev. Prof. Turner, D.D., Rev. C. F. Cruse, D.D., Rev. Thomas Atkinson, D.D., Rev. Silas Totton, D.D., Rev. Samuel Fuller, D.D., Rev. Alexander H. Vinton, D.D., Rev. William Ingraham Kip, D.D., Rev. President Williams, D.D., Rev. A. B. Chapin, Rev. R. A. Hallam, Rev. E. E. Beardsley, Rev. Arthur Cleveland Coxe, Rev. Rev. Thomas M. Clarke, Rev. Prof. A. Jackson, Rev. J. S. Davenport, Rev. Joseph H. Nichols, Rev. E. T. Buchanan, Rev. George Leeds, Rev. J. H. Hanson, Rev. Calvin Colton, Rev. W. J. Clark, Prof. C. C. Moore, LL.D., Rev. Prof. J. D. Ogilby, D.D., Rev. T. S. Savage, M.D., Rev. N. E. Cornwall, Rev. T. C. Pitkin, Rev. William Johnson, Hon. I. F. Redfield, LL.D., Hon Wilkins Updike, Rev. W. D. Wilson, D.D., Rev. J. A. Hicks, D.D., Rev. Francis Vinton, D.D., Rev. Samuel Buel, Rev. W. H. Hill, P. Oliver, Esq., William Beet, Esq., Rev. Josiah Swett.

TERMS.—This work will be issued, regularly, on the first of April, July, October, and January. It is furnished upon the following terms:

Single subscription, payable annually, in advance - - $3.
" " 2d & 3d volumes, in advance - - $5
" " 1st, 2d, & 3d volumes - - - - $8
To Missionaries of the Church,
Foreign, Domestic, or Diocesan, paying in advance
at office of publication - - - - - - - - - - - $2.

Any person becoming responsible for four copies will continue to receive a fifth copy gratis.

All communications must be addressed (post paid) to the "Editor of the Church Review," New Haven, Conn.

New Haven, January 1, 1850.

ANER BRADLEY, Agent, *at Stanford and Swords'*,
6m $ 137 Broadway, New York.

THE HARTFORD LIFE AND HEALTH INSURANCE COMPANY, Announces to the public that, by the liberal provisions of its Charter it is enabled to offer advantages to Insurers superior to those presented by any other Company in the United States.

It has two distinct departments, combining the privileges of two separate Companies, with only the expense of conducting a single institution, and controlled by one Board of Directors, thus securing harmony, frugality and safety.

ON THE MUTUAL PLAN,

This Company will insure at the usual rates, and in a few particulars claim the superiority over all *Mutual* Companies.

1st. Deducting a commission not exceeding one-half from the Mutual Insurance Fund, instead of the *entire expenses* of the Company, annually.

2nd. Giving scrip certificates of profits each year, payable in cash when two hundred thousand dollars has accumulated as a reserved mutual fund, *such scrip bearing interest from date and transferable.*

3d. By receiving only first-class risks—persons in perfect health, free from personal or hereditary infirmity; *those who remain at home*; none who go to *California*, or follow any hazardous calling.

4th. By taking a Note for one-half the Premium when it amounts to fifty dollars and over, and the policy is to run for whole term of life.

5th. In addition to the usual Mutual Fund and reserved Fund, received from mutual insurers, the Capital Stock, one hundred thousand dollars, and all the reserved fund of the Joint Stock insurance is pledged for the payment of losses.

ON THE JOINT STOCK PLAN,

The rates are reduced one-third the amount charged on the mutual plan,—the Company taking only *what it is worth*, to insure a life a given amount, for a given time, instead of taking more than an equitable sum and afterwards paying back a part of *one's own money, and calling it so much profit.* The great advantage of this mode of insurance over the mutual plan may be thus illustrated. Suppose a father, at the age of thirty-two years, resolves to expend twenty-five dollars per annum for insurance on his life. On the *Mutual* plan it will secure him a policy of one thousand dollars. On the *Joint Stock* plan, the same twenty-five dollars. All that he can expect in the form of profits (so-called) on the mutual plan, cannot exceed one-half the yearly payment, viz., twelve dollars and fifty cents; so that in ten years he can gain, in profits, only one hundred and twenty-five dollars, and in *forty* years the five hundred dollars. Thus it will be seen that if a person of the above age should die within a year his family get *one half as much again* on the joint stock plan with the same annual premium, as on the mutual plan, and *he must live forty years to make it equal.*

Annuities will be granted or purchased, and Endowments conferred on terms highly favorable, and according to the rates of the most liberal and well conducted Companies in this country and in England.

The Charter of this Company provides that the Wife may insure the life of her Husband, and the amount to be paid be secure from creditors at his death.

Creditors can also insure the lives of debtors—and relatives the lives of those on whom they depend for support.

An equitable sum will always be paid for Policies surrendered to the Company before they expire.

Travelling, sea and foreign residence Permits, will be granted at a small extra premium.

Policies on lives of persons going to *California*, will be granted on the *Joint Stock principle only*, and at an extra rate of premium.

Pamphlets containing rates of premiums and general information, can be obtained at the office.

The Directors and Officers of the Company are as follows:

DIRECTORS.

James Dixon,
William D. Eaton,
Chester Adams,
George D. Jewett,
Charles Boswell,
Henry Perkins,
William Mather,
George H. Olmsted,
William T. Hooker,
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Henry Keney,
M. A. Tuttle,
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A. W. Butler,
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Newton Case,
William N. Matson.

OFFICERS.

James Dixon, President,
W. T. Hooker, Vice President,
H. L. Miller, Secretary,
E. K. Hunt, M. D., Medical Examiner.

Office in Hartford, 136 Main street; in Boston, 10 Old State House; in New York, 39 Wall st, (6 Jauncey Court.)

Hartford, March 30, 1850. H. L. Miller, Sec'y.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely:) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 6, 1850—tf

CHOICE AND RARE THEOLOGICAL & BIBLICAL LIBRARY—To be sold by COOLEY & KEESE, at their great Sales Rooms, 377 and 379 Broadway, corner of White street. Sale to begin on the 1st of May, (Monday,) at 7 o'clock, P. M., and to be continued every evening till the whole is sold. This most *Select, Valuable*, and *Extensive Theological*, Classical, and *Historical Library*, forms the entire selection of a Clergyman, who has spent some twelve years (several in Europe) in collecting it, expecting it would form a College Library, and it has cost him some *twenty-five thousand dollars*—all collected by himself, a large portion in England, and the rest imported expressly to order. The Library contains about ten thousand volumes, comprising the *best* works in theology—*whole works* and *best editions*—the Fathers of the Church, East and West, of the first twelve centuries:—the Classics, Greek and Latin—amongst them a *large paper copy* of Valpy's Delphin, containing the *supplementary volume*, in 141 volumes, the Reformers of the Church of England, History of the Church and Churches of all Ages and Countries, Sects, Heresies, Councils, Popes, &c., &c. Biographies, some two hundred, Belles Lettres, and General Literature. There are some exceedingly choice MSS:—one, 2 vols. folio, in Hebrew and Chaldee, six hundred years old, and cost 50 guineas. Several Encyclopædias, London, Edinburgh, Metropolitan, &c., last editions. The great Theological Lectures *in full*, Bampton, Boyle, Warburton, Lady Moyer, Hulsean, &c., &c. Very extensive in Bibliography, Atlases, Polyglott Bible, Lexicons, &c., &c. It is also exceedingly rich in the *best works* on Chronology, Antiquities, and Mythology: Newton, Jackson, Hales, Browne, Clinton, Faber, Bryant, &c., &c.;—also in Reviews and Periodicals: the Edinburgh Quarterly, British Critic, Christian Observer, &c.; and many hundred such authors as Waterland, Bramhall, Leslie, Warburton, Lardner, Leighton, Cranmer, Jewell, Bp. Hall, Robert Hall, Jeremy Taylor, Barrow, Sherlock, Tillotson, Calmet, Baxter, Strype, Lord Bacon, Henry, Edwards, Dwight, Doddridge, Locke, &c., &c.; the London Polyglott, the Universal History, &c. &c. Catalogues are now ready at the Sales Rooms. 6w